

# P R A Y E R S

COMPOSED

For the Use and Imitation of

## CHILDREN,

Suited to their different Ages and their  
various Occasions :

Together with

INSTRUCTIONS to YOUTH

In the Duty of PRAYER, drawn up by  
way of Question and Answer :

A N D

A serious ADDRESS to them on that Subject.

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By I. WATTS.

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L O N D O N :

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MDCCXXVIII.*





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T H E

P R E F A C E.

**I** Hope there is no need to make an Apology for composing little Prayers, in order to teach Children this first and necessary part of Practical Religion.

As soon as they are capable of learning any thing concerning that great and glorious God who created them, they are capable of being taught to address him in a Way of Prayer, for the good things they want, and to make their acknowledgments to him in a way of Praise, for the daily Blessings they receive. Yet our own Experience teaches us that in the younger Years of Life we are incapable of framing our own Addresses to God, so as to honour Him according to his Perfections. We are not only unacquainted with our own various Wants, but we are unable to express our selves in any of the parts of Prayer in a proper manner. Therefore such Assistances as may be deriv'd from Forms and Patterns of Devotion are necessary to lead Children into the most early and easy Practice of their Duty. Our Blessed Lord

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himself

himself gave his Disciples a Form of Prayer\*, when in the younger years of their Christianity they desired him to teach them to pray, Luke xi. 2, 3. When ye pray, say, Our Father, &c.

*I could never approve of confining Persons, and binding them down to a constant set Form of prescribed Words, especially when they are capable of adding, leaving out and altering a Prayer with judgment and discretion, because the temper of our Spirits, the Occurrences of Life, and our occasions of converse with God, are infinitely various: And it may be easily proved, that our Saviour never intended so to confine his Disciples: Yet I am persuaded there may have been a superstitious Abhorrence of all Forms of Prayer, (as tho' they were sinful) on the one hand, as well as a superstitious Fondness for them, and Imposition of them (as tho' they were necessary) on the other: For Superstition consists in making that a Sin which God has not made so, as well as in making that necessary which God has not appointed.*

*I verily believe that many Persons grown up to mature Years, thro' an unreasonable Prejudice and Aversion to all Forms of Prayer from their Childhood, have suffer'd some disadvantage in their private Devotions; their Spirits have been early contracted and bound up within*

\* Here it may be observed, that not only by the Writers of the Church of England, but by the Protestant Dissenters. also, this is expressly call'd, *The Form of Prayer which Christ taught his Disciples.* See the Assembly's Lesser Catechism Ans. 99th.

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*too narrow a Circle of Pious Thoughts, for want of those greater Enlargements which might have been attain'd by a prudent and pious use of Books of Devotion. There is an excellent improvement to be made of such religious composures without confining our selves to the whole matter, form and order, to all the words and syllables of those devotional writings. Many sentences may be changed, put in, or left out, according to various cases that occur in daily Life: and patterns of Prayer may be of considerable service, where they are not expressly used as Forms of Worship.*

*Among the most zealous writers against the imposition of Liturgies and Forms of Prayer, I know not any one who has declared all Forms to be unlawful. The reverend and learned Dr. Owen himself (who perhaps was as zealous as any man in this matter) has freely expressed himself in these words, (viz.) "To compose and write Forms of Prayer, to be directive and doctrinal helps unto others as to the matter and method to be used in the right discharge of this Duty, is lawful, and may in some cases be useful:" and that, "To read, consider and meditate upon such written prayers, or to make use of expressions set down in them, where the hearts of those that read them are really affected, because they find their state and condition, their wants and desires declared in them, is not unlawful, but may be of good use unto some."*



*And as the Private Religion of some persons has suffer'd for want of such assistance, so I'm well assur'd, that one reason why there are so many prayerless Families in the Nation, (even where the Governors of those Families are truly religious,) is because they find they are not capable, or have not courage to express themselves in Morning and Evening Prayer in the midst of their families, in a proper and edifying manner; and yet thro' some mistaken Principles in their education, they have been taught to abandon all the assistances they might derive from such religious composures. I would not willingly believe that any pious person would abhor, and censure all manner of Forms of Prayer when used in a pious and prudent way. What if the master of a family took some well written Prayers, as directive in the matter and method for the right discharge of this Duty (as Dr. Owen expresses it) and made use of the expressions set down in them, where the state and condition, wants and desires of his family were declared, and then added and alter'd, or omitted or enlarged, according to present occasions? I am sure this practice would be far better than to let families go on from year to year, without any Prayer in them at all. I wish all serious minds would take this matter into further consideration.*

*But to pass this by at present: Let the case stand as it will with regard to grown persons, yet it is certain that most of the Children, who have never been taught any little Prayers*  
in

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*in their younger Years, grow up too far in Life void of Practicall Religion, and without a serious and particular acknowledgement of God our Creator and our Saviour. It has been certainly the case of some children, and perhaps of multitudes, that they would fain have begun more early to address the great God in Prayer, if they had known what to say. Whereas those who have been train'd up in the use of such helps as these, have learnt betimes the Language of Prayer; and this would be much more happily effected, if they were not confin'd to one set Form, but were furnished with a variety of assistances, and if they were taught to use that variety in a proper manner for the exercise of their own thoughts in Devotion, and for their acquiring a readiness to express the pious working of their own hearts thereby.*

*I grant there may have been such times and seasons, wherein the Spirit of God has been pour'd out so plentifully as a Spirit of Supplication, (and that on Children as well as Persons of riper years) as would render such helps as these unnecessary: and would to God that such a season would return again, that our ears might hear these pleasing wonders, and our hearts feel the overflowing delight of such heavenly Devotions! But in such a degenerate age as this, wherein the blessed Spirit is greatly withdrawn from the Church of God, all the assistances we can obtain, are little enough to uphold and promote serious Religion; and if any persons have ever any need of such aids as these,*

*these, the Children and Youth of this generation have the most need of them; and I'm sure I am not alone in this opinion.*

*'Tis in this view of things that I have comply'd with the repeated importunities of some of my friends, and sent these little composures into the world.*

*The method and rules which I have laid down to my self, and according to which I have fram'd them, were these,*

*I. I thought it proper to compose distinct Prayers for Children according to their different successive ages: This made it necessary for me to distinguish them by different titles, (viz.) The Infant's Prayer at three or four years old; and from thence to seven or eight, the Young Child's Prayer: From eight years old to ten or twelve, the Child's Prayer: From thence to fourteen or fifteen, the Youth's Prayer may be used: And from fifteen they may make some use of the Young Person's Prayer, till by holy diligence, and the assistance of Divine Grace, they may be enabled to pray without the necessity of such helps as these.*

*Every careful reader will observe how much I have endeavour'd to suit these Prayers to the understanding and to the memory of Children in their younger years of Life, and that both in the sense and language of the composures, as well as in the length of them. According as children improve more or less in their understanding and capacity, so they may sooner or later proceed to the more advanced Forms.*



II. *I was willing to put into most of these Prayers, as far as possible, the most common and general, the most easy, necessary and practical notions that relate to Religion, or the most important principles of Doctrine and Duty both toward God and toward Man, that children according to their different capacities and years, might be put in mind of them whensoever they pray: And where some of these are omitted in the Morning-Prayer, they are generally inserted in the Evening, especially in the longer Prayers, as the growing age and capacity of Children permitted me to enlarge.*

*Among these common and important principles I esteem such attributes of God as his perfect Knowledge or Wisdom, his almighty Power, his hatred of Sin, his general Goodness, and his Mercy to repenting Sinners. I add also such characters of God as our Creator, our Preserver, our Father, the Author of all our Blessings, our righteous Governor, and our final Judge and Rewarder. These ideas of God are within the reach and capacity of Children.*

*In this rank I place a Sense of our Duties to God, (viz.) Fear, Love, Faith, Hope, Obedience, &c. and Duties to Man, (viz.) Honour of Superiors, Truth, Love, &c. A Sense of Sin, and the Punishment due to it, the distinction between Soul and Body, the Souls survival of the Body, and a State of Happiness or Misery hereafter, according to our behavior here, the Wrath of God in Hell,*

*Hell, which is threatned to impenitent Sinners, and the promises of dwelling with God in Heaven, to those who have fulfill'd the various duties of Religion and Holiness here on earth.*

*I add Petitions for pardon of Sin, for the knowledge of Duty, and ability to perform it, whether it be Duty to God or Man, to Parents, Rulers, Friends, &c. Petitions for all needful comforts of Life, and preservation from all the follies and iniquities, the dangers and evils of every kind to which Children are expos'd, together with thanksgivings for Mercies which they have already receiv'd.*

*Among these necessary things also I esteem not only the doctrine of the guilt of Sin, but also the want of a Mediator to reconcile us to God, the Doctrine of Christ as the Son of God coming down to earth, dying to make atonement for our Sins, rising again, ascending to Heaven, and interceding for us there, and for whose sake Mercies here on earth are bestow'd upon us. 'Tis necessary also to consider him as the Lord of all, who shall come at last to judge the World, and to whom our obedience and worship are due, as well as to God the Father.*

*To these I may add the Doctrine of our own ignorance and our weakness to learn and practise Religion by the power of our own Spirits, and the need that we have of the inward teaching and assistance of the Spirit of God, whose influence we should teach Children to seek early. Such subjects and notions*

*as*

*as these I kept generally in my view, and endeavour'd to work them at least into the longer composures, and to give some hints of them in the shorter.*

III. *Yet I must confess I have been cautious of mingling such sublime notions in Divinity, as are utterly too hard for Children to understand: and for this reason in the Prayers for Infants and young Children, &c. I have omitted some of these things which are mention'd in the other following composures; for I am well satisfy'd that the best way of teaching Children, both in matters divine and humane, is to lead them into some tolerable idea and conception of all the things signified by the words they are taught to use as soon as those words are taught them; that they may not be accusom'd, even in their younger days, to deal in mere sounds, to talk without ideas, and to speak words and syllables without a meaning.*

*I hope no reader will be so unjust, as to suppose I would require in Children a very distinct knowledge (and much less a perfect or comprehensive notion) of all those things of Religion which go to compose a Prayer: This is not attain'd by Men, or indeed attainable. All that I aim at, is to have Children taught to frame some tolerable conception of what is meant by the words they pronounce, that they may not say any part of their Prayers like young Parrots, without any meaning at all, or as the Pater Noster's and Ave Mary's are used in the Church of Rome, where they say their Prayers in an unknown tongue.* Per-



*Perhaps some may think I have transgressed this rule in mentioning the mediation of Christ, in the Prayers for Infants, and the assistance of the holy Spirit in those which are compos'd for young Children. But I was not willing to let Children pass several years of Life, without some hints of those two most peculiar glories of our Religion: And for this reason I desire Parents and Teachers to acquaint Children early with the most easy and general notion of these things, that they may not use these words merely by rote.*

IV. *I was desirous to frame all the expressions in so general a manner, as might not offend the spirits of good Christians of different opinions, nor favor of a narrow party spirit, and betray Children into a party-zeal in their early years. 'Tis this lays the foundation of long uncharitableness, and sullys the beauty of the Gospel which is a law of love. When the unnecessary phrases of the several Sects of Christians are mingled and made up with the Prayers of Children, they receive an early and lasting prejudice that there is something very sacred and divine in all the words they are taught to use: The little creatures are hereby list'd into a party from their infancy, and grow up to contend with fury in their maturer age for that which they pray'd for almost as soon as they could speak. I have endeavour'd therefore to avoid those expressions which would be offensive to pious minds on this account.*

*By observing this caution also, I have reason to hope that these composures may be made more extensively useful, because they are less offensive to the various denominations of Christians.*

*As for those persons who will cavil at every sentence that expresses the sacred necessity of the Trinity, the corruption of our nature, the operations of God's holy Spirit, the atonement of Christ for sin, or the Doctrines of divine Grace, I am not solicitous to comport with their schemes, nor confine my self to such Models as would exclude the peculiar Revelations or the chief Blessings of Christianity out of Christian devotions.*

*V. I have taken care to use various forms of doxology, according to the examples of Scripture: Not that I think a doxology is necessary in its self at the end of every Prayer, for there are many more scriptural Prayers without it than with it: But herein I have comply'd with present practice, in which 'tis generally used, and especially since it closes the Prayer which our Lord taught his Disciples, commonly called The Lord's Prayer.*

*When I use any of the doxologies of Scripture in the Prayers for Children, which are not quite so easy to be understood by them, I have paraphras'd or explain'd some of the words. This leads me to the next particular:*

*VI. It cost me much labour to express all the sacred sentiments of Religion, in the most plain, familiar and easy Language: and I hope the plainness of the style will not be an*  
a
essence,

offence, since 'tis the only way to bring these things within the reach and capacity of young Children; and this I have scarce ever yet seen done with sufficient care in any forms, tho' they were made on purpose for Children.

For this reason I have not only avoided in the Prayers for Children in their younger years, all long hard words that have been introduc'd into divinity by the inventions of men, but even many of those more difficult words which the Scripture it self uses, such as Redemption, Communion, Sanctification, Mortification, Propitiation, Regeneration, &c. as supposing Children to have but very confus'd or mistaken ideas under them. Nor was I willing to use metaphorical expressions, such as the Lamb of God, or washing away our sins in his own blood, or sitting at the right hand of God, &c. without some little explication of them.

I have therefore generally used literal expressions, to signify the religious sentiments which I introduce into these composures; unless it be where those literal expressions would be more difficult to be understood, and where the metaphors being very common, would more easily convey sufficient ideas into the minds of Children.

And 'tis for this reason, that where mention is made of Christ and of the holy Spirit, and of their offices in our salvation, I have seldom thought it sufficient to express these things in the brief, usual forms, (viz.) through our Lord Jesus Christ, or by the holy Spirit, but have  
enlarg'd



enlarg'd the manner of speech, to make the true ideas of those great Doctrines appear plainer.

VII. I was solicitous to frame the first sentence of every Prayer, in a way suited to the time or occasion, whether of morning or evening worship, or on the Lord's-day; that so Children, by having the first Paragraph in memory, might be always directed when to use them properly, and not mistake the proper times and seasons for each of them, when their book was not at hand.

VIII. I always endeavour'd to vary the expressions in every Prayer where the same sentiments are repeated; and especially to begin every sentence as far as possible, with a different word, or in a different manner, and not to use any remarkable word twice in the same prayer where I could avoid it.

I must confess, that by reason of the great scarcity of such plain and familiar words, as are understood by Children, I found this part of my work exceeding difficult: And yet I have set a further guard upon my self still, so that I have scarce ever used the same three or four words together in any two of all these Prayers; but endeavour'd to vary the phrase perpetually; because if the same words were repeated, Children would be too ready to run out of one Prayer into the other, when they repeat them by Heart; and they would thereby join two disagreeing parts together, being led by the track and sound of the same words again occurring to them.

*Besides also, this variety of expression being treasur'd up in the memory, will tend to furnish and prepare them in their advancing years to pray without a form, which design I have always kept in view.*

IX. *I thought it proper also to cast some of these composures into a method, according to the several parts of Prayer, (viz.) Adoration, Confession, Petition, &c. which are explained more at large, in my book call'd A Guide to Prayer: Hereby two ends will be attain'd :*

*First, Children will more easily learn by heart what is distinguish'd into divers paragraphs: and in the next place, they may learn the nature and parts of Prayer by the use of these very forms: and they will hereby easily know when and where to add, or alter any expression, as they grow up to greater understanding. By this means they may be instructed how to frame Prayers for themselves, and by the blessing of God on these assistances, they may obtain that which we call the Gift of Prayer, or an ability to pray properly on all occasions.*

*In the Prayers that are composed for young persons, I have endeavour'd for the most part to follow the same rules as before; except only that I have with more freedom admitted various modes of expression of a little higher rank; supposing that as persons are grown up to maturer years, they are capable of understanding the common forms of speech which are used in Scripture, and in the language of our publick worship,*

worship, which is chiefly adapted to the understanding of grown persons rather than of children.

In the shorter forms of occasional Confession, Petition or Thanksgiving, &c. I have endeavour'd so to contrive them, that they may be wrought into the body of other Prayers, or may be us'd alone at proper seasons.

X. Since I have in all this work aimed at brevity and plainness, I hope my friends will excuse me, that I have not drawn out any of the devout sentiments here express'd into large and pathetick forms of expression: This I confess would have added more life and spirit to each composure, and perhaps might have had its use to awaken the pious passions into a warmer exercise. But then every Prayer must have been much longer, and I consider'd for whose use they were written. Children must not be over-burdened and tired, when we would allure them to the practices of early piety.

If any persons desire to see patterns of devotion, wherein pious sentiments are drawn out into more copious and affecting language, they may find something of this kind in the devotional writings of Bishop Patrick, Mr. Dorrington, Mr. Meriton, Mr. Jenks, and the Author of the Christian Monitor, and several others, which may be of excellent use to teach younger Christians what to pray for, and in what manner to express themselves. And above all I would recommend to them the late Mr. Henry's Method of Prayer, where the devout expres-



sions of the holy men of God, in Scripture, are ranged under a variety of heads or common places, suited to the several parts of Prayer, and the different occasions of the Christian life: On this occasion also I would recommend Mr. Bennet's Christian Oratory as an excellent work; and Mr. Murrey has given good examples of Closet Devotions on the principal heads of Divinity in the expressions of Scripture. But for me to have dwelt long on each devout sentiment, would have been inconsistent with my design in this book.

It would be endless to give a full account of all the reasons that inclin'd me to frame and express the particular parts of every one of these composures in the manner in which I have done it. There is scarce one word in all these forms which I have not set down and reviewed with some care, and committed to the perusal of some of my friends. Yet after all my diligence and solicitude to serve the interests of religion in the best manner I could, and to please all pious persons in this part of the education of their Children, I foresee some scruples which will arise, a few of which it may not be improper to relieve, or at least to attempt it.

Perhaps some persons may object and say, That Children should not be taught to use the words, Our God, our Father, our Saviour, lest it raise in them a notion of their own personal interest in God and Christ, as their God, their Father, their Saviour, without due grounds, and before they have any thing of serious religion begun in their hearts. To

*To this I answer, there is a very good sense wherein these words, Our God, our Father, our Saviour, may be us'd without implying that peculiar interest in God or Christ, which belongs only to real inward Christians.*

*Is not God our God, and our common Father, as we are creatures and the Works of his hands? Is he not the God of the Spirits of all flesh, as well as the Father of Spirits? Numb. xxvii. 16. Heb. xii. 9. Is he not our God whom we own and adore by Prayer and Praise, and all divine worship, in opposition to idols, and to the Gods of other nations? Psal. cxv. 3. Is not God the Saviour of all men, but especially of those who believe? 1 Tim. iv. 10. Was not Judas, among the rest of the Apostles, taught to say Our Father which art in heaven? Are not Moses and the Prophets full of such expressions? Do they not tell all the nation of the Jews that God is their Father and their God, their Saviour and Redeemer, though thousands of vicious persons were among them, who had no inward spiritual relation to God as their God and Father or Saviour?*

*From all which we may infer that these appropriative words, our God, our Father, and our Saviour, do not necessarily imply a personal Interest in the special love of God, or the salvation of Christ, but a general relation to God as his creatures; or a general relation to Christ as a part of mankind, whose nature he assum'd, and whom he came to save; or as parts of a nation professing the one God and the religion of Christ.*

*But*

*But here I would observe once for all, that wheresoever any word, expression or sentence, is not agreeable to the taste or sentiment of Parents or Teachers, or not suitable to the case or circumstances of the Child, 'tis a very easy matter with a pen to blot it out, and to put in what they please in stead of it in the margin; Or if what I have written may but incourage and excite them to compose other and better Prayers for their Children, I have attain'd my end, and shall rejoice in it.*

*Another objection is this, (viz.) that several of these Prayers are too long for Children to learn by heart at those respective ages, for which these Prayers are designed; and if they use them in worship, they can do nothing but read them for a great while at least.*

*Ans. 1<sup>st</sup>. I had a desire to insert into the Prayers of every day, most of the necessary and important things of practical religion, that I could suppose Children of those different Ages might apprehend; and tho' I ever kept my designed brevity in my eye, yet this desire has drawn them to such a length: But I am well persuaded, that almost all Children of those ages, with a moderate share of capacity, may be taught by degrees to retain those different Prayers in their memory, if they are first taught to understand them well. I confess, if they must learn them merely by rote, without any understanding, that is a hard task indeed, and what I would never impose upon any man, woman or child. 'Tis hard work to learn any set of words without*



*a meaning to them: and there is as little religion in it as there is reason, tho' the words with their proper meaning may carry never so much reason and religion in them.*

*Answ. 2d. If some of the Prayers for Children and Youth be too long, 'tis easy for the Parent to strike out the sentences which are less necessary, or to include them in two brackets, thus [ ] and let the Child omit them. And thus also in the Prayers for young Persons, which I am sensible are too long, every one may leave out what they please, for they are supposed by this time at least to be capable in some measure of determining what is most suitable to their present sentiments and circumstances.*

*But I answer Thirdly, Where would be the crime of it, if Children and young Persons should read over these Prayers seriously in a way of worship to God every morning and every night, while they are learning them by heart? Must there not be a time to learn their prayers, tho' they were never so short? And why may not the serious and solemn repetition of them morning and evening with their hearts lifted up to God, assist their memory to retain them the sooner? Must they be bound to rise every morning, and lie down every evening without any acknowledgment of God, till they can say a Prayer perfect without book? There may be some few Memories so very feeble, that perhaps at seven Years old they could hardly retain and repeat with constancy and perfection the young Child's, or even the Infant's Prayers for morning and even-*

evening: *And is this a sufficient reason why they should never pray to God, or praise him, till they arrive at that age?*

*I am verily persuaded that the youngest Child that can be instructed to understand these Prayers, might hear the Father or the Mother read the sentences over one after another, and without offence to God, might religiously repeat them after their Parents, in a solemn manner addressing themselves to him. This is the usual way whereby Mothers teach their young Children to get any lesson by heart: And I cannot but think that these young Essays of Devotion practised in this manner, would be very pleasing to God; and the Infant-worshippers would be accepted at the mercy-seat, thro' the intercession of Jesus our great high Priest.*

*'Tis not our own composing of a Prayer, nor the reading of a Prayer compos'd, nor the saying it over without book, or repeating it after another, that is either necessary or sinful in it self: But 'tis the understanding and inward desire and affection accompanying the words that render the work of Prayer pleasing to God: and 'tis the want of that understanding, desire and affection, that will spoil all pretences to devotion, whether the words be read or said without book.*

*Yet I must own 'tis far better to get such Prayers by heart, than always to continue reading them upon many accounts: For by this means Children will be able to pray at any time when they have no book near them, or when they are in the dark and cannot see to read.*

read. Hereby also Children will treasure up a variety of sacred matter and devout language, which will furnish their minds for Prayer in their growing years, and will be afterward of use to them upon all occasions; for, as I have intimated before, so I repeat it again, I would not by any means confine persons to any set forms, whensoever they are capable of praying pertinently without them; but I would willingly help them onward to attain this capacity at the same time that I assist the devotions of their Childhood.

And may the good Spirit of God make these composures useful to draw the hearts of Children near to the throne of Grace, and to train up their tender age in a constant course of religious worship, till he shall instruct them to pour out their souls before God in more free and various addresses, according to the variety of their occasions and circumstances. And may our lips and our souls at all ages of life, converse with God by Prayer, with fervency and divine profit in this sinful world of wants and sorrows, till we arrive at the happy Regions of Joy and Praise. Amen.

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P R A Y -

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# P R A Y E R S

COMPOSED

For the Use and Imitation of  
**C H I L D R E N.**

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Prayers for Infants at three or four  
Years old.

*The Infant's Morning-Prayer.*

**A**Lmighty God, the Maker of every thing in heaven and earth, the darkness goes away, and the day-light comes at thy command: Thou art good, and thou doest good continually.

I thank thee that thou hast taken such care of me this night, and that I am alive and well this Morning.

Save me, O Lord, from evil all this day long, and let me love and serve thee for ever, for the sake of Jesus Christ thy Son. *Amen.*

## 2 Prayers for the Use of Children.

### *The Infant's Evening Prayer.*

**O** Lord God, who knowest all things, thou seest me by night as well as by day.

I pray thee, for Christ's sake, forgive me whatsoever I have done amiss this day, and keep me safe all this night while I am asleep.

I desire to lie down under thy Care, and to abide for ever under thy Blessing, for thou art a God of all Power and everlasting Mercy.

*Amen.*

*Note, The most important things of Religion, which can be conveyed into the Understanding of a young Child, are these, viz. that God made all things, and knows all things; that he sees us every where, and is able to help us; that he is gracious and merciful; that we want his protection and care by night and by day, to keep us from evil, and to make us always safe and happy: that we are sinful creatures, and want forgiveness, and that we stand in need of his grace and help to do our duty: That all blessings are to be sought of God by Prayer; that he is to be praised for all the mercies that we receive; and that all our hope of acceptance is on the account of Jesus Christ the Son of God our Mediator. All which things I have comprised in very plain language, and very briefly in one or other of these two Prayers for Children in the very earliest years of life. It cannot be expected that all the distinct parts of Prayer should be particularly exemplify'd in so narrow a compass, and for the youngest understandings.*

*If Parents desire that their Children, as soon as ever they can pronounce words, should acknowledge God by Prayer morning and evening: there is one sentence in each of these Prayers for Infants, which may serve for that purpose, (viz.)*

*For*



## Prayers for the Use of Children. 3

### *For the Morning.*

**S**Ave me, O Lord, from evil all this day long, and let me love and serve thee for ever.

### *For the Evening.*

**I** Pray thee, O Lord, forgive me whatsoever I have done amiss this day, and keep me safe all this night.

### *The Infant's Grace before Meat.*

**B**less me, O Lord, and let my food strengthen me to serve thee for Jesus Christ's sake. *Amen.*

### *The Infant's Grace after Meat.*

**I** Desire to thank God who gives me food to eat every day of my life. *Amen.*

*Note, Parents should take care to instruct their Children what is meant by these common terms, Grace before Meat, and Grace after Meat, (viz.) that Grace before Meat, is to ask of God that by his power he would make our food nourish us, and fit us for his service. And that Grace after Meat is to give thanks for the good provision which he makes for us continually.*

*I proceed to give some Examples of Prayer for young Children, from four or five years old, to seven or eight.*

*Here let it be observed that I have made the Infant's Morning and Evening Prayer serve for the*

#### 4 *Prayers for the Use of Children.*

*first sentences of the young Child's daily Prayers, that I might render this duty as easy as possible to young Children, by only adding a few more Petitions to what they had already learned.*

#### *The young Child's Morning Prayer.*

**A**lmighty God, the Maker of every thing in heaven and in earth, the darkness goes away, and the day-light comes at thy command: Thou art good, and thou doest good continually. I thank thee that thou hast taken such care of me this night, and that I am alive and well this morning. Save me, O Lord, from evil all this day long, and let me love and serve thee for ever, for the sake of Jesus Christ thy Son.

Bestow on me every good thing that I have need of for my body and my soul: Assist me by thy holy Spirit to do thy will: Make me always afraid to offend thee, and let me live and die in thy favour.

Hear the Prayers of a Child, O Lord, and pardon all my sins, because thy beloved Son died once on earth for sinful creatures, though he never sinned himself; and now he lives in heaven to pray \* for them and save them: Let his name be praised for ever and ever. *Amen.*

*\* Note, I had used the word intercede here, which signifies only to pray for another; but I feared that word was too hard for a Child.*

*The*

## *Prayers for the Use of Children.* 5

### *The young Child's Evening Prayer.*

**O** Lord God, who knowest all things, thou seest me by night as well as by day : I pray thee for Christ's sake, forgive me whatsoever I have done amiss this day, and keep me all this night while I am asleep. I desire to lie down under thy care, and to abide for ever under thy blessing, for thou art a God of all power and everlasting mercy.

Bless all my friends as well as my self: Do good to them at all times and all places, and help me always to serve them in love.

And when I have done thy will here, by thy grace assisting me, and enjoy'd thy blessings on earth, then give my soul a place in heaven to dwell with thee there, and with thy Son Jesus Christ: for heaven and earth, and all things in them, are thine for ever and ever. *Amen.*

*Note, I should here have chosen rather the doxology of the Lord's Prayer, but I feared that young Children would not so well understand it.*

### *The young Child's Grace before Meat.*

**I** Entreat thee, O God, that the good things which I eat and drink, may keep me alive, and make me able to do thee some service, for the sake of Jesus Christ thy Son and our Saviour. *Amen.*



## 6 *Prayers for the Use of Children.*

### *The young Child's Grace after Meat.*

**I** Thank thee, O heavenly Father, for my daily food, and for every blessing thou bestowest on me: Accept my thanksgivings for Christ's sake. *Amen.*

*I proceed now to the Examples of Prayer composed for Children from eight years old to ten or twelve.*

### *The Child's Morning Prayer.*

**G**reat and gracious God, who hast created all things by thy power, and governeſt all things by thy wisdom; thou art the Author of all our blessings by day and night, I give thanks to thy Majesty, that thou hast given me rest the night past, and that I am brought safe to see another morning.

Preserve me this day, O Lord, from every thing that may do me hurt: and wheresoever I am, let me remember the great God sees me, that I may not dare to sin against him.

*\* Here, and in all other places where Parents and Kindred are mentioned, 'tis necessary that Children be taught to name only such Kindred as they have living*

I praise thee, that I have parents \* and friends to provide food and clothes for me, and every thing else that I want: Do them good, I beseech thee, both here and hereafter; and give me grace daily to learn what they teach me, and willingly to do what they

## *Prayers for the Use of Children. 7*

they command me, that I may please them in all things, and live as becomes one of thy Children.

I would praise thee also, O God, that thou hast given us so good a King and Queen in this nation: Bless them and their Royal Family with all proper blessings, and keep us all in peace.

I deserve no good thing from thee, because I offend thee so often; but I desire to be sorry for my sins, and I pray and hope thou wilt spare me, and shew me thy love, because thou art a God of mercy, and because *Jesus Christ* thy Son dy'd upon the Cross to save such Children as I am, from the pains of hell.

Now he is gone up to heaven to plead with God for them, and to bless them: Grant, O Lord, that I may see his face there hereafter, and sing his praises.

To thee, O Father, to thy Son and thy holy Spirit, I desire to pay all honour and obedience, now and evermore. *Amen.*

## *The Child's Evening Prayer.*

**O** Lord our heavenly Father, thou hast made the night for us to take our rest, I pray thee look down upon me, and watch over me while I sleep; for if thou take care of me, I need be afraid of nothing.

Accept the thanks of a Child for all the good things that I have this day receiv'd; and as I lie down in peace this evening, so let me awake and

8 *Prayers for the Use of Children.*

and rise again in peace in the morning to serve thee.

Thou seest and hearest every thing that I have said or done all this Day: O pardon every one of my faults, and be not angry with me, for thy Son *Jesus Christ* has suffer'd death for our sins, and I desire to trust in him to save me from thy anger.

Let me learn to know thee while I am a Child, and begin to fear thee, and love thee, and to do thy will with delight; and I humbly ask that thy *holy Spirit* may instruct and assist me in all things needful for me to know and to do.

Help me to honour my Father and Mother, to obey all my Teachers and Governors, to love my Brothers and Sisters, my Friends and Neighbours, as I would have them love me: Let me not be an enemy to any person whatsoever, and suffer not others to be enemies to me.

I entreat thee, O Lord, for *Christ's* sake, give me every thing that is best both for my soul and body, for thou art wise and gracious, and able to do better things for me than I am able to ask.

And when I have served thee to my utmost in this world, then take my soul to live with thee in heaven, where I shall serve thee far better than I can do on earth, and give thee glory for ever and ever. *Amen.*



*The Child's or Youth's Prayer for Lord's-day Morning.*

[*To be used just after the other Morning Prayer.*]

O God of power and grace, who hast raised thy Son *Jesus* from the dead the first day of the week, I pray thee raise my thoughts this day up to heaven where *Jesus Christ* is.

Thou hast taught me to call it *the Lord's-day*; O may I serve my Lord *Jesus* much upon his own day, and get more knowledge of him continually. Let me know him as the Son of God and the Son of man, whose name is *Emmanuel*, or God with us, who redeemed sinners with the price of his own blood.

Let me love to hear and to read of God and Christ, and the things of heaven: Make me delight in thy worship, and learn what I must believe, and what I must do to be saved from hell.

Whether I am at church or at home, let me lay aside both work and play from morning to night, that I may honour thee in the best manner I am able; and if I should die while I am a Child, send thy blessed Angels to carry me up to the holy and happy Children in heaven, for the sake of *Jesus Christ* thy best beloved Son. *Amen.*

*The*

*The*

## 10 *Prayers for the Use of Children.*

### *The Child's or Youth's Prayer for the Lord's-day Evening.*

[*To be used just after the other Evening Prayer.*]

**M**OST holy and most merciful God, who hast given us this day chiefly to hear thy word, to pray to thee, and to praise thee.

I thank thee that I have Friends to teach me the knowledge of God the Father, and of his only Son *Jesus Christ* our Saviour; and that thou givest us thy holy Scriptures, and sendest thy ministers to shew us the way to heaven.

Remember not against me, O Lord, the transgressions of this day, but make me remember some of the good things I have heard or read at home or abroad, that I may hate every sin, and be more careful to perform thy commands.

Let me hope in thy mercy, through the merits of *Jesus Christ* thy Son, in this world, and sing thy praises among thy Saints and holy Angels in the world to come. *Amen.*

### *The Child's Grace before Meat.*

**I** Beseech thee, O Lord, that the food which thou providest for me may strengthen me to perform my daily duties; and as thou preservest my life, let it be spent in thy fear, for the sake of thy Son our blessed Saviour. *Amen.*

*The*

## Prayers for the Use of Children. II

### *The Child's Grace after Meat.*

**M**AKE me truly thankful, O Lord, for my daily bread, and for all other mercies which I receive: And help me to love and serve thee, the giver of all good, for *Jesus Christ's* sake. *Amen.*

*When Children are ten or twelve years old, according to their different capacities, they may be taught to understand the several parts of Prayer, as I have distinguished them in the following composures: and for this purpose I have here given a short account of these distinct Parts of Prayer, by way of Question and Answer. A much larger and fuller account of them may be seen in my Treatise call'd A Guide to Prayer.*

*Note, I have not written this Catechism for all Children to learn it by heart, but that Parents may teach them hereby to understand the nature of the great Duty of Prayer.*

**A CATECHISM** to teach Children to pray, or Instructions in the Duty of Prayer by way of Question and Answer.

**I. Quest.** **T**ELL me, my dear Child, do you know what it is to pray to God?

*Ans.* To pray, is to ask the great and merciful God to bestow on me the good things which I want.

**II. Qu.** But doth Prayer mean no more than this?

*Ans.* Prayer sometimes signifies our speaking to God in a religious manner, about any thing that



that concerns either him or us or the rest of his Creatures.

III. Qu. *What are the chief Parts of Prayer?*

*Ans.* The chief parts of Prayer are these eight, (*viz.*) Invocation, Adoration, Confession, Petition, Pleading, Self-resignation, Thanksgiving, and Blessing; all which are contain'd in this short verse,

*Call upon God, adore, confess,  
Petition, plead, and then declare  
You are the Lord's, give thanks, and bless,  
And let Amen conclude the Pray'r.*

IV. Qu. *What do you mean by Invocation?*

*Ans.* *Invocation* is a calling upon God, or beginning to speak to him, by some of his most holy names or Titles, such as, "O Lord God. "Almighty God, my Maker and my Governor. Most holy and most gracious Lord "our God. Most merciful Father. Our Father who art in heaven." O Lord most "high and most holy, The Creator of heaven "and earth, The God and Father of our Lord "Jesus Christ, and in and thro' him our God "and our Father.

V. Qu. *What is Adoration, or the second part of Prayer?*

*Ans.* To adore God, is to think highly of him, and to speak humbly to him of the high esteem which we have of his Nature and of his Works.

VI. Qu.

VI. Qu. *How must we adore God on the account of his Nature?*

Ans. By making mention of some of the Attributes or Perfections of his Nature, such as his Greatness, his Power, his Wisdom, his Holiness and Justice, his Goodness, and the rest.

VII. Qu. *Can you give me some instances of all these?*

Ans. 1<sup>st</sup>. If I adore his *Greatness*, I say, "Thou art very great, and greatly to be feared. Thou art high above all our thoughts. There is none like thee, there is none can compare with thee. Thy glory reaches above the heavens. All creatures are as nothing before thee. Thy thoughts are high above our thoughts, as the heavens are above the earth."

2<sup>dly</sup>. If I adore his *Power*, I say, "Thou art almighty, and canst do what thou pleassest in the upper and the lower worlds. Thou art able to do far above what we can ask or think. If thou wilt work none shall hinder. Who can resist thy hand? Who can lift up himself against God and prosper?"

3<sup>dly</sup>. If I adore his *Wisdom*, I say, "Thou art the only wise God, excellent in counsel, and wonderful in working. Thy ways are unsearchable, and thy judgments are a great deep. All things are known to thee, even the secret thoughts of our hearts. Thou seeest us at all times, nor can darkness hide us from thine eyes."

4thly. If I adore God on the account of his *Holiness* and *Justice*, I say, “Thou art most  
 “holy in thy nature, and hatest all sin. Thou  
 “art of purer eyes than to behold iniquity  
 “with approbation, and sinners shall not dwell  
 “with thee. Thou art a just God, a righteous  
 “Governor, and wilt not suffer thy laws to be  
 “broken without divine resentment. If thou,  
 “Lord, shouldst mark and punish our iniqui-  
 “ties according to their desert, no flesh could  
 “stand before thee; thy wrath would burn to  
 “the lowest hell.

5thly. If I adore the *Goodness* of God, I say,  
 “Thou art good, O Lord, and dost good;  
 “thy tender mercies are over all thy works.  
 “Thy loving kindness is exceeding great, and  
 “thy compassions are new every morning.  
 “How gracious is our God, and how rich in  
 “mercy to all that call upon him! Thou art  
 “a God hearing Prayer, therefore we come to  
 “thee in all our distresses. As a Father pitieth  
 “his Children, so thou pitiest them that fear  
 “thee. Thou art long-suffering and slow to  
 “anger, and there is hope of forgiveness with  
 “thee.

VIII. Qu. *You have given a good account how God must be adored on the account of his glorious nature and attributes: Tell me now in what manner you would adore him on the account of his works.*

Ans. By speaking honourably of him, because of his works of Creation, Providence and Grace, in our addresses to him.

IX. Qu. *Will you give me some instances of this also?*

Ans. 1st.



*Ans.* 1st. If I adore God for his *Works of Creation*, I say, "Thou, O Lord, hast formed the heavens and the earth, and all things that are in them. Thou didst bring all things out of nothing by the word of thy mouth. Thou hast created all things by Jesus Christ thy Son. Thou hast made and fashioned me by thy power, and formed me for thy service. Thou hast made the Sun to give light by day, and the Moon and Stars to relieve the darkness of the night."

2dly. If I adore God for his *Works of Providence*, I say, "Thy wise and powerful Providence preserves and governs all the works of thy hands. Thou rulest in the armies of heaven, and among the inhabitants of the earth. Thou providest all things necessary for our life and support. Wise and righteous are all thy ways, tho' they are above our reach."

3dly. If I adore God for the *Works of his Grace*, I do it in this manner; "Tho' thou beholdest all the offences and the provoking crimes of mankind, yet thou hast withheld thy vengeance, and manifested thy Grace. How wonderful is that love of thine, which sent thy own Son, to save a lost and miserable world! How many thousand sinners hast thou pardoned, and there is yet more pardoning Mercy to be found with thee. How glorious is the Grace which thou hast offer'd in thy Gospel to creatures who had affronted thee by many rebellions! How long has thy love waited upon us, while we have conti-

“ nued in our iniquities ! Thou hast provided  
 “ a rich salvation, and a thousand blessings, and  
 “ put them into the hands of *Jesus* our Saviour,  
 “ that he might distribute them to such unwor-  
 “ thy creatures as we. What tongues of men  
 “ or angels can adore thee answerably to such  
 “ mercy ? ”

*Note, There are several more particulars on the ac-  
 count of which God may be adored, such as his Eternity,  
 his Unchangeableness, his Faithfulness, his Covenant of  
 Grace, his Promises, &c. But these are sufficient for a  
 pattern of Adoration.*

X. Qu. *What is the third part of Prayer, or  
 Confession ?*

*Ans.* 'Tis an acknowledgment that we are  
 not only mean and inconsiderable creatures in his  
 sight, but that we are also guilty sinners, and  
 that therefore we deserve punishment and not  
 blessings at the hands of God.

XI. Qu. *In what manner may children confess  
 their meanness as creatures ?*

*Ans.* In such expressions as these, “ Lord,  
 “ my original is from the dust of the earth, and  
 “ I am not worthy to lift up my face toward hi  
 “ heaven. I am but a Child, and know little ou  
 “ of thee, and can do but little for thee. I  
 “ deserve nothing at thy hands, I can only cry for  
 “ for thy free favour and blessing.”

XII. Qu. *How are we to confess our sins ?*

*Ans.* 1st. In general, thus, “ We are born in  
 “ sin, and we have too long liv'd in it. Our  
 “ iniquities are many, tho' our years are few.”  
 “ Our

“ Our transgressions witness against us, O God,  
 “ they are more than we can number: We  
 “ have sinned always against a gracious God,  
 “ and we have sinned too often against the light  
 “ of our consciences. I have deserved that thy  
 “ anger should fall heavy on me, because of  
 “ my manifold offences, I am a sinful creature  
 “ both by nature and by practice: I have bro-  
 “ ken thy holy commands in thought, word and  
 “ deed, and therefore I have deserved death and  
 “ hell. Shouldest thou have punish’d me for ever,  
 “ thou wouldst have been ever righteous, but  
 “ I must have been miserable without hope. I  
 “ can never make any recompense to God for  
 “ all the dishonours I have done him, there-  
 “ fore I lie at the foot of his mercy.”

2dly. We may make *particular Confessions of Sins* that we have committed, of our carelesneis or neglect of duties, and of the particular aggravations of our crimes, as being done against knowledge, against many warnings, &c.

XIII. Qu. *What do you mean by Petition, which is the fourth part of Prayer?*

Ans. To make a *Petition to God*, is to ask him for mercies either for soul or for body, for our selves or for others.

XIV. Qu. *What mercies do you want for your soul, which are call’d spiritual Blessings?*

Ans. “ I want a saving knowledge of God the Father, and true faith in his Son Jesus Christ the Saviour. I want true repentance, and to have my heart made sincerely sorry for all my offences. I want pardon of sin, and



“ to be receiv’d into the favour of God, and  
 “ have a name and place among his children. I  
 “ want to be translated from my old estate of  
 “ sin and guilt, and to be brought into the  
 “ privileges of the new Covenant thro’ *Christ*  
 “ *Jesus*. O that I might be made a new crea-  
 “ ture, and converted sincerely to God in my  
 “ younger years, before sin, and *Satan*, and this  
 “ world have taken faster hold of me ! I want  
 “ to have my sinful nature made holy by the  
 “ powerful working of the Spirit of God in  
 “ me ; O that I were changed from a vain and  
 “ evil temper into a spiritual, holy and heaven-  
 “ ly disposition ! I want to have all wicked  
 “ thoughts and sinful desires and passions sub-  
 “ dued, that I may love God and man, as I  
 “ ought, and perform my duty better to them.  
 “ I would beg of God to direct me in all my  
 “ ways, and to preserve me from every temp-  
 “ tation and snare. O that I might be carry’d  
 “ safely thro’ all the dangers and troubles of  
 “ this life, be prepared for death, and be at  
 “ last brought safe to heaven ! ”

XV. Qu. *What mercies do you want for your body, or for this life, which are called temporal Blessings ?*

Ans. “ This body of mine wants daily food  
 “ and raiment to preserve its life : it wants  
 “ health and strength to do my proper work :  
 “ it wants protection from dangers every day,  
 “ and sleep and safety every night : And I want  
 “ a continual divine blessing on my labours and  
 “ studies, and on all my concerns in this  
 “ world, that they may turn to my present  
 “ and future benefit.”

XVI. Qu. *Since*

XVI. Qu. *Since you have given so large an account of what you want for your self, tell me what Petitions you should offer to God for others, which is properly called Intercession?*

*Ans.* I should pray for my Parents, my Kindred and Friends, for my Teachers and Rulers, that proper blessings may be bestowed on them all, and that my self and others may be made wise and happy under their care. I should pray even for my enemies, that God would give them true repentance and forgiveness. I should pray for all ranks and degrees of men, for *Jews, Turks and Heathens*, that they may be led into the way of Truth and Salvation, and especially for the *Christian* nations and the church of *Christ* in the world, that being deliver'd from the fear of their enemies, they may grow in grace and holiness, and comfort.

XVII. Qu. *What is the fifth part of Prayer, which is called pleading with God?*

*Ans.* To plead with God in Prayer, is to use arguments in a humble manner with God to bestow mercy on us.

XVIII. Qu. *What particular arguments are proper to use with God in praying to him?*

*Ans.* We may plead with God to bestow mercy, because our wants and sorrows are very great, because God alone can help us, because he is a God of infinite goodness and compassion, because he has made many gracious promises to those that call upon him, or because he has shewn favour to our selves or others in the  
like

like case; and thus we may suit our particular arguments to our particular Occasions.

XIX. Qu. *What is the great and general argument to use with the great God, in order to obtain mercy?*

Ans. The name and merits of our Lord *Jesus Christ*, are a most powerful plea for sinful creatures to use before a holy God, in such language as this. “ Hear me, O Lord, and answer my Prayers for the sake of *Jesus* thy beloved Son. Has he not suffer’d and dy’d on earth, to procure these blessings for such sinners as I am? Does he not live in heaven to intercede and plead with thee for poor unworthy creatures on earth? O may *Jesus* our great High-priest above, make our Prayers and our Praises acceptable to God our Father!

XX. Qu. *What is the sixth part of Prayer, that is, Self-dedication or Resignation?*

Ans. It is a yielding up our souls and bodies to God as our God, in and thro’ the mediation of *Jesus Christ*, together with a profession of our humble and holy resolution, to be the Lord’s for ever. This may be done in such expressions as these. “ Lord, I was given up to thee by my Parents in my youngest years, I

\* *Those who were not baptised in their infancy, know how to omit such expressions as these in Prayer.*

“ was devoted to thee by Christian Baptism \*, in the early part of my life, and I humbly hope that I am willing to confirm these obligations, and to give my self up to thee now to be thine in an everlasting Covenant.

“ If



“ If I had ever any solemn thoughts and concerns about my soul, I here repeat and confirm all my serious transactions with thy Majesty. I humbly lay hold on thy Covenant of Grace, and surrender my self to thee as my Lord and my God, to rule me and dispose of me, according to this covenant. I renounce all my sins, and devote my self to be thy servant : I renounce all other Saviours, and commit my self, soul and body, into the hands of *Christ* as my only Saviour and my Lord.

XXI. Qu. *What is meant by Thanksgiving, which is the seventh part of Prayer?*

Ans. *Thanksgiving* implies a grateful sense of the goodness of God to us, together with a humble acknowledgment made to God, and praise offer'd to him, on account of all the blessings we enjoy here, and all that we hope for hereafter; and that not only for such blessings as we have prayed for, but for such also as were bestow'd on us without our asking.

XXII. Qu. *What Blessings do we thank God for, which were freely bestow'd without our asking for 'em?*

Ans. If we look so far backward, as to ages before we were born, we may give thanks to God even for his eternal counsels of peace, in order to the salvation of fallen man, and for his sacred transactions with *Christ Jesus*, for our recovery, before the world began, or before man had actually sinned: We may bless his name for sending his only begotten Son into our world to die for such guilty and helpless creatures as we were, and

and for revealing these wonders of mercy to mankind in the holy Scripture.

But particularly we should praise God, that we were born and brought up in a land where the Gospel is preached; that we have had a religious education under the care of our Parents or other Friends; that we were not bred up to worship idols of gold and silver, of wood or stone; that we were not destroy'd from our very childhood, but suffer'd to live and grow up to the knowledge of *the only true God and Jesus Christ his Son, whom to know is the way to eternal life*; that we have our senses and limbs, and our right understanding given us, and continued to us, even before we were capable of taking notice of these Blessings.

XXIII. Qu. *How must we thank God for those mercies which we have asked of him?*

Ans. These are either *spiritual* or *temporal* Blessings, for our selves or for others; we may look back to the fourth part of Prayer or *Petition*, and see a more particular account of them; and if we have received any of them as a special answer to our Prayers, we then say, "We praise thee, O Lord, that thou hast condescended to hearken to our requests, and to grant us this Favour."

XXIV. Qu. *What is Blessing or Doxology which usually concludes our Prayers?*

Ans. This consists chiefly in ascribing glory and majesty, praise and honour to God as his eternal due, and wishing the everlasting continuance of his honours among his creatures.

XXV. Qu. *In*

XXV. Qu. *In what manner should we offer this Doxology or Blessing?*

*Ans.* Doxologies are usually offer'd in some such expressions as these, (*viz.*) "Thine is the kingdom, the power and the glory for ever. *Amen.* To God only wise be glory through Jesus Christ for ever. To him that is able to do exceeding abundantly above all that we ask or think, according to his mighty power, to him be glory in the church by Christ Jesus throughout all Ages, world without end. *Amen.* To him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. *Amen.* Blessing and honour, and glory and power be to him that sitteth upon the throne, and to the Lamb, for ever and ever. *Amen.* To God the Father our Creator, to the Son our Redeemer, and to the holy Spirit our Comforter, be everlasting honour and praise. *Amen.* To thee, O Father, to thy Son, and thy blessed Spirit, be all honour and glory, now and for ever. *Amen.* To God our Maker, our Saviour and our Sanctifier, let all creatures give eternal praises. *Amen.*"

Or upon the mention of the name of *Christ* toward the end of the Prayer, we may add, "To him that has loved us, and washed us from our sins in his own blood, be glory and dominion for ever and ever. *Amen.* Or, To whom be glory both now and for ever.

"*Amen.*"



“ *Amen.* Or, To whom with the Father and  
 “ his eternal Spirit, be honour, glory, and  
 “ praise, without end. *Amen.*”

XXVI. Qu. *What is the real difference between these three parts of Prayer, Adoration, Thanksgiving, and the Doxology or Blessing, since Praise belongs to all of them?*

*Ans.* *Adoration* is chiefly an ascribing or offering praise to God, because of the glorious perfections of his own nature, or the greatness of his works, or sometimes on the account of his divine relations to his creatures.

*Thanksgiving* is the praise which is offer'd to God for some peculiar instances of goodness or mercy to men, and particularly to our selves or our friends.

*Doxology* or *Blessing* in its complete sense implies not only an ascription of Praise and Glory, but also an acknowledgment of the dueness of it, and a desire of the eternal continuance of his honours among his Creatures.

XXVII. Qu. *What is the meaning of the word Amen at the end of your Prayers?*

*Ans.* The word *Amen* in the *Hebrew* signifies *Truth*, or *Surely*: and 'tis the same thing as if we said, *so it is, and so let it be.* By this word we declare that our hearts confirm all the foregoing expressions of our Lips; and that we desire and hope for the acceptance of our Petitions and our Praises.

XXVIII. Qu. *Are all these parts of Prayer necessary to be insisted on every time we pray to God?*

*Ans.* No, by no means: for we should shorten

shorten or lengthen our Prayers, and frame our Thoughts and Expressions according to our particular Cases and Occasions. But all these parts are mentioned here, that we might learn to know every thing that belongs to the duty of Prayer: and indeed most or all these parts of Prayer may be very frequently used in our addresses to God.

XXIX. Qu. *Is it necessary to put the several of parts Prayer in this method and order?*

Ans. Neither is this nor any other certain method necessary: but the several parts of Prayer are mentioned here in this order, because it seems most natural and easy to young beginners in Religion. A great variety of methods will be easily learned and practised afterwards, when Christians arrive at greater acquaintance with divine Things, and attain farther skill in this necessary and daily part of divine Worship.

Note here, 1<sup>st</sup>, *In the Prayers for Children I have not followed this method, nor put in all the parts of Prayer so particularly, because I endeavoured to contrive every thing in them in the shortest manner.*

Note 2<sup>dly</sup>, *In the Prayers for Youth I have left out the sixth part of Prayer which is called Self-Dedication or Resignation; partly because few Children are come so far in the practice of Religion, and partly because I would shorten every thing as far as possible. Under the head of Pleading also I have mentioned no other Argument but that of the Name and Merit of Christ.*

Note 3<sup>dly</sup>, *After the Prayers for young Persons I have particularly shewn how to vary and change the methods of Prayer, and to dispose the several parts of this Duty into a variety of Forms.*

*Having laid down so many Directions relating to Prayer in the foregoing Catechism, I proceed now*

to furnish the pious and well inclined Youth with some Examples of the practice.

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## Prayers for Youth of ten or twelve Years of Age.

### *The Youth's Morning Prayer.*

[*Invocation.*] **B**lessed God, my heavenly Father,

[*Adoration.*] It was thy Power that formed me at first, and thy Goodness has preserved me all my life to this morning.

[*Confession.*] I confess I am a sinful Child; I know but little of thee, and can do but little for thee; and tho' I was given up to thee be-

*\* This Sentence may most properly be used by those Children who were devoted and given up to God by their Parents in Christian Baptism in their Infancy.*

times even from my Infancy\*; yet I have done much against thee in breaking thy Commandments in my Thoughts, my Words, and my Actions.

[*Petitions.* 1.] Have mercy upon me, O most gracious God, and forgive me freely all my Sins and Follies. Let thy holy Spirit teach me to know thee better; and turn my heart intirely to God in my younger years that I may not grow old in Sin. Help me to obey all thy Commands, to fear thy Threatnings, to trust in thy Promises, and hope in thy Mercy as 'tis revealed to us thro' Christ Jesus in the Gospel.

[2.] Make



[2.] Make me able and willing to learn and remember the things that are taught me; nor let me spend my time in sport and trifling when I should be better employ'd.

[3.] Let me be careful to tell the truth always, and abhor lying. Suffer not my lips to speak evil of others, nor my heart to wish any mischief to them, nor my hands to do them injury.

[4.] Keep me from wicked Companions, that I may not learn any of their sinful ways: for I would fear to say or to do any thing that may displease thee.

[5.] Provide for me, O Lord, Food and Rayment; bestow on me daily all the good things that I want, and save me from evils of every kind.

[6.] But if thou sendest sickness, pain, or sorrow upon me, enable me to bear it with patience, and to repent of my sins, which have made God angry with me.

[7.] And tho' I am young, let me so think of dying as to prepare for it every day of my life, that I may stand before the Judgment Seat of *Christ* with good hope when he calls me to account for what I have done.

[8.] Bless all our Rulers that the whole Nation may be happy under their care. Bless my Parents and Teachers; help me to obey them cheerfully in what they command, and submit to them when they reprove me.

[9.] Do good to all my Relations, make them wise and happy; and let me shew my

love to all Persons, by doing to them as I would have them to do to me.

[*Thanksgiving.*] Accept my sincere and humble thanks, O Lord, for all thy works of mercy towards the Children of Men. I desire to praise thee for sending thy Son *Jesus Christ* to save us, and for all the promises of thy Grace which are written in thy Gospel. I thank thee particularly for all the Mercies I have receiv'd since I was born; that I was brought up in the knowledge of the true Religion; that I have enjoy'd so much health and comfort in this World, and that thou hast let no Evil befall me this night, but hast caused me to sleep and awake in peace.

[*Pleading in the name of Christ.*] Tho' I have sinned, and have not deserv'd thy love, yet I intreat thee to remember what thy dear Son *Jesus Christ* has done, and what he has suffered for such sinful Creatures as I am. Love and save me, O God, for his sake; carry me thro' this World safely, and bring me hereafter to that blessed World where he is.

[*Doxology or Blessing.*] Now to the great and glorious God our Father, our Saviour, and our Sanctifier, be honour and praise to all eternity.  
*Amen.*

*Or thus:*

To God the Father, to his Son and his holy Spirit be praise and glory for ever. *Amen.*

*Or thus more at large.*

Now to God the Father who made us at first, to the Son of God who dy'd to save us from Hell, and to the Spirit of God who maketh us  
fit

fit for Heaven, let all honour, praise and obedience be given here and hereafter. *Amen.*

*The Youth's Evening Prayer.*

[*Invocation.*] **M**ost high and most holy God,

[*Adoration.*] Thou dwellest in the upper World where there is no night, but thou seest us in the dark, and knowest all things: thou lovest the Children that serve thee and pray to thee; but thou art angry with them that forget God, and practise iniquity.

[*Confession.*] I would be grieved for every thing that I have spoken or done to offend thee this day or all my life; and yet I find my self so ready to offend thee every day, that I am angry with my self, and am ashamed before thee.

[*Petitions.* 1.] Lord, pardon all my sins, and send me not to Hell for them; but give me more Knowledge and more Grace, that wherein I have done amiss to day I may do better on the morrow.

[2.] Help me to remember my Creator in the days of my youth. Let me think often of God and heavenly things, and never forget the most useful Lessons that are taught me daily.

[3.] Bestow the best Blessings of Heaven and Earth on my dear Father and Mother, my Brothers and Sisters, and bless all my Kindred. Bless our most excellent King and Queen, with the whole family of Princes. Preserve the



Protestant Religion among us, and let Ministers and People be all taught of God.

[4.] Make me love my Friends with most hearty affection: let me do good to all, and never hate them that hurt me, but forgive them as I hope God will forgive me.

[5.] Watch over me all this night, and stand by me while I sleep, and then no evil can come near me: cause me to awake in the morning in health and safety: and whensoever my body dies, let my Soul live for ever in thy heavenly Kingdom.

[*Thanksgiving.*] O that I could praise thee as I should do for the mercies which relate to my Soul as well as my Body; I would praise thee for my life and my health; for my daily bread and my cloathing; for my Friends who provide for me and instruct me, and for every good thing that thou givest me by night and by day in this World, and for any hopes of happiness in the World to come.

[*Pleading in the name of Christ.*] Lord, hear the prayers of a poor Child for the sake of *Jesus Christ* thy Son, for he encourag'd Children to come to him when he was on Earth that he might bless them. Here he died to procure the blessing for them, and he lives in Heaven to bestow it. O may I meet him with joy when he returns to raise the dead, and to judge all the World.

[*Doxology or Blessings.*] Now to him that is able to do for us, exceeding abundantly above what he can ask or think, be glory thro' *Jesus Christ* to all ages. *Amen.*

[Or this Doxology may be here used, (viz.)]

Now to him that is able to keep us from falling, and to present us faultless before the presence of his Glory with exceeding joy, to the only wise God our Saviour be Glory and Majesty, Dominion and Power both now and for ever. *Amen.*

[Or if the next Doxology be more pleasing.]

Worthy is the Son of God, who is the Lamb that was slain, to receive Blessing and Praise and Honour and Glory from every Creature in Heaven and Earth. *Amen.*

*The Youth's Prayer for the Lord's day morning and evening is the same with the Childs, so that I need not repeat it here.*

*Or if Parents desire a new Prayer for their Children on the Lord's day, when they are grown a little older, they may teach them to use that which is made for several Children or Youths in Company, changing WE into I, and US into ME, and OUR into MY or MINE, and ARE into AM, &c.*

*And I would here give notice also that all those Prayers and Graces which are composed for one single Child may be used by several Children together, if their Teachers will change the little Words, I into WE, and ME into US, and MY or MINE into OUR, and AM into ARE, &c.*

### *Youth's Grace before Meat.*

**O** God, my Maker and my Preserver, thou art graciously pleas'd to appoint thy various Creatures to become food for me, tho' I am very unworthy: I intreat thee that my health and strength may be maintain'd thereby, that I may serve thee with more care and diligence

gence every day of my life for the sake of Christ our blessed Saviour. *Amen.*

*Youth's Grace after Meat.*

**T**O thee, O Lord, I render my humble and hearty thanks for all the mercies I enjoy, and for the food which I have now received. Let the Thanksgivings of my lips be attended with obedience in my life, and let both be presented by *Jesus Christ* thy Son, and accepted of God our Father in Heaven. *Amen.*

*A Morning Prayer for several Children in Company.*

[*Invocation.*] **G**reat and glorious God, the eternal and almighty King,

[*Adoration.*] Thou hast made the Sun in the Skies to give light by day, but thy Throne is above the Sun in the highest Heaven; yet thy Goodness takes notice of thy poor Creatures on Earth, and thou hearest when Children pray to thee.

[*Confession.*] Look down, O Lord, and pity us; for we desire to be heartily sorry that we have so often offended thee by breaking thy Commandments; and when we are serious we are grieved to think that we should be so ready to break them again.

[*Petitions.* 1.] Let not thy anger rise against us, O God of Mercy, nor punish us as our faults and follies deserve, either in this World, or in the World to come. But when thou  
bringest



bringest pain or trouble upon us, let us be patient under it, and grow the better for it; always considering that Sin is the cause of sorrow.

[2.] Send thy good Spirit into our Hearts to subdue our evil inclinations. Make us new Creatures, and form us after the likeness of thy Son *Jesus Christ*.

[3.] Preserve us from the danger of evil Company, and let us choose and love them that are wise and good: nor suffer us to waste those hours in idleness or play which are allotted for our learning or work.

[4.] Keep our Hearts from malice and from evil thoughts: preserve our tongues from lying and slander and all evil Words: withhold our hands from fighting and stealing and all evil Actions: guard our feet from running into mischief.

[5.] Let us dwell together in peace and love, and be ready to help one another at all times: nor let us dare to sin against God in secret, remembering that we are always in his sight.

[6.] Grant us sufficient Food and Rayment while we live; encrease our strength daily. Secure us from Sicknes and from Death in our younger days, that we may do much service for thee on Earth; and when we die, and our Bodies are carried to the Grave, let our Souls be taken up to live for ever with thee and with thy Son *Jesus* in the Kingdom of Glory.

[7.] We pray thee, bless all our dear and honoured Relations and Friends, and grant them  
those

those Mercies that are proper for them, here, and eternal life hereafter.

[8.] As we adore thy Goodness, O Lord, in giving us a Protestant King and Queen, so we ask thy richest Blessings to descend on them and on all the royal house. May all our Rulers govern us wisely, and preserve us in peace and safety from Enemies abroad and at home.

[9.] Give wisdom to all our Teachers that they may instruct us in what is best for us to know: assist us to learn every thing that is needful for us in this World, or that may help us in our way to Heaven. And if our Parents or Governours see it necessary to correct us, let us not grow sullen, but meekly submit and take care to amend what we have done amiss.

[*Thanksgiving.*] We praise thee, O Lord, for all the Blessings we have ever received, for they all come from thee. We give thee thanks for our rest the last night, and that we find our selves in peace this morning; we bless thee for our Sight and our Hearing, for all our Senses and our Powers of Mind and Body; and above all for the holy Bible which is thy Word, and for all the helps that we enjoy in order to the Salvation of our Souls. Let us so carefully fulfill all our Duties every day that we may come with delight to worship thee when the Evening returns.

[*Pleading in the name of Christ.*] Heavenly Father, accept all our Prayers and Praises thro' the hands of *Jesus Christ* thy well beloved Son, who died for such Sinners as we are, and rose again

again and went to Heaven to plead for us there.

[*Doxology or Conclusion.*] Blessing and Honour and Glory and Power be ascribed to God the Father who sitteth upon the Throne, and to *Jesus* the Lamb of God, for ever and ever. *Amen.*

*An Evening Prayer for several Children together in Company.*

[*Invocation.*] **O** Lord God Almighty, the Creator of all things in Heaven and Earth,

[*Adoration.*] Thou hast appointed the Night for rest, and thou watchest over thy Children while they sleep, so that if we please thee we need not be afraid of any thing that can hurt us. Thou seest us in the darkest hours, and knowest all that we think as well as all that we speak or do; therefore we would ever fear to sin against thee. Thou hast all Power, and art rich in Mercy; therefore we pray to thee for every thing that we want.

[*Confession.*] But we deserve no good thing from thy hands: we are brought into the World with sinful natures, and we have sinned grievously against God. Too often have we done the things which thou hast forbidden, and we have too often refused or neglected to do what thou hast commanded.

[*Petitions.* 1.] Forgive we pray thee, all the evil Words that we have spoken, and all the evil



evil Works that we have done ever since we came into this World: make us truly sorry for all our sins, and let us repent of them heartily here on Earth, that we may not be punished for them in Hell. We are one day older than we were before, O that we might be so much the wiser and better !

[2.] Gracious God, take care of us all this Night, and raise us up again in the Morning to get more Knowledge of thee, and to do more service for thee. Let us daily be better prepar'd to appear before the Judgment-seat of our Lord *Jesus Christ*, when he shall come in the clouds to call the world to account before him.

[3.] May our dear and honour'd Parents be beloved of God, and let it be our constant delight to please them. Bless our Kindred and Friends, our Governors and our Teachers, the Rulers of the Nation, and the Ministers of thy Church : Shew great kindness to them who shew kindness to us : forgive our enemies, and help us to forgive them, O Lord, as we hope and pray for thy forgiveness our selves. And make us sincere in desiring their good, who have done us much evil.

[*Thanksgiving.*] O most merciful God, we render our hearty thanks to thee for all the good things that we enjoy ; we praise thee that we have had food to nourish us this day, and have a bed to rest on this night ; that we have a house to dwell in, and clothes to keep us warm ; that we have Friends who gave us up

to thee in our youngest years \*, and who take care to instruct us in things necessary for this life, who teach us also thy holy word, in order to guide us in the way to life everlasting.

[Pleading in the name of Christ.] Tho' our

services are not worthy to come up before thee, yet our blessed Saviour knows what Prayers, we make: O that he would present them to God his Father, that they may be heard and answer'd for his sake, for it is our desire to trust in the Lord Jesus!

[Doxology.] To whom with the Father and his holy Spirit, let us and all creatures pay everlasting Honour. Amen.

*A Prayer for the Lord's-day for several Children, or Youths in company.*

[To be used just after the Morning Prayer.]

O Lord our heavenly Father, thou hast appointed this day for thine own worship, and hast made it our duty to hear thy word, and to offer up our Prayers and Praises to thee.

Keep us, we pray thee, from all vain and idle thoughts, words and actions. When we are taught the great truths of thy word, let us take pains to remember them, and obey all thy

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precepts:

\* This sentence belongs only to those who have had pious Parents or religious Friends: But as this Prayer is to be used in company, very probably this sentence will agree to the circumstances of the greatest part of the Children.

precepts: When we read or hear thy promises, let us firmly trust in them and fear thy dreadful threatnings: Let us know what our sins are, that we may mourn for them; and let us learn who our Redeemer is, that we may love him, and give up our selves to him as our King and our Saviour.

O that we might be better acquainted with him who came down from heaven, and died on earth, to make satisfaction for our offences, and to save us from sin and hell, who rose again from the dead as on this day, and is gone before us to heaven, to prepare a place there for all his followers: To him be honour and glory and thanksgiving for ever. *Amen.*

*A Prayer for the Lord's-day for several Children or Youths together in company.*

*[To be used just after the Evening Prayer.]*

O God of mercy, we give thanks to thee that thou hast given us another day of Grace that we poor sinners may be acquainted with the way of salvation.

O let thy holy Spirit teach us over again the most useful things that thy word and thy ministers have taught us, and print them upon our minds, so that we may not forget them. Let us know more of thee, and love thee better all our lives by what we have read or heard this day.

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Make us take delight, O Lord, in this sort of Employment, and let us never grow weary of it, that we may be fitter for heaven, where Saints and Angels worship thee continually.

The Lord pardon all the foolish thoughts we have had this day! If our Hearts have been serious in any duty, we acknowledge it is the work of thy grace, and we praise thee for it, humbly hoping for the acceptance of our imperfect services, upon the account of the perfect obedience and sufferings of *Jesus Christ* our blessed Redeemer. *Amen.*

*Grace before Meat for several Children together.*

**G**RACIOUS God and Father, who out of thy rich bounty art pleased to make daily provision for us, we entreat thee, bless what we shall eat or drink at this time, that it may nourish us, and fit us to do all our duty chearfully both to God and man, for the sake of *Christ* our Lord, and our Redeemer. *Amen.*

*Grace after Meat for several Children together.*

**W**E render thanks to thee, O Lord, for the food and refreshment which thou hast now given us. Help us to lay out our time and strength in doing thy will; and let our Prayers and our Services be presented to thee with acceptance, by the hands of *Jesus Christ* thy Son and our Mediator. *Amen.*

## 40 Prayers for young Persons.

*I proceed next to the Patterns of Prayer composed for young Persons of fourteen or fifteen years of age, supposing them to be more capable of adding, omitting, or altering what they see fit, to suit their own case and occasions, and of forming other Prayers for themselves according to these examples.*

### *Morning Prayer for young Persons.*

[*Invocation.*] **O** Lord God most high and most holy, the Creator, the Governor and the Judge of all mankind.

[*Adoration.*] I adore thy Majesty, and worship thee with humble reverence: Thou art infinitely wise, powerful and gracious, far beyond our highest thoughts, and above all our praises. Thou hast made the day-light for the businesses of life, and hast raised me from the bed of sleep to see another morning with Comfort.

[*Confession.*] I acknowledge before thee I am utterly unworthy to come into thy holy presence: My original is from the dust, and my iniquities have render'd me viler than the beasts that perish. I am by nature unholy and unclean; and tho' my years are but few, yet my sins are many: my daily actual transgressions witness against me, and deserve destruction from the hand of thy justice, so that I can make no pretence to merit before thy throne: But there is forgiveness with thee, that sinners may be encouraged to return to thee with hope and love.

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## Prayers for young Persons. 41

[*Petitions for one's self.* 1.] Let thy mercy, O Lord, blot out all my offences, for the sake of the sufferings of thy beloved Son, and let a sinful creature find favour in thy sight, upon the account of his complete Obedience, and his bloody death.

[2.] Pity me, O heavenly Father, under my natural blindness and ignorance. Instruct me by thy word and thy good Spirit, that I may know more of my self, and my own wants and weaknesses, and that I may know thee better in the discoveries of thy grace. Teach me the precepts of thy law, that I may learn what is my duty, and let me grow daily into a humble acquaintance with *Christ Jesus*, who is the righteousness and the strength and the life of his people.

[3.] Work in my heart sincere repentance for all my past offences, and let my faith in *Jesus* be such as thou wilt approve, such as may draw my heart near to God in holy love, and produce the good fruits of obedience in the whole course of my life. I would commit my self into his hands, as my only and my all-sufficient Saviour, to deliver me both from sin and from hell, and to bring me safe to his heavenly kingdom.

[4.] Form my soul, O Lord, after thy holy Image, which was lost by the sin of my first Parents. Rectify all the irregular inclinations that are within me. Keep me from the power of unruly appetites, and from sudden and ungovernable passions of every kind. Help me to



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set a constant watch over all my senses, and the wandering imaginations of my heart. Suppress all undue resentments of whatsoever injuries I meet with: Let such a meek and serene temper be wrought in me, as appeared in my blessed Saviour here on earth, for I would fain be like him, and imitate his holy pattern. Kindle in my soul such a pious flame of love to God, and charity towards men, that I may make it my delight to do good to all, even to those who have done me hurt. But let my love in a special manner go out toward all those who bear thine Image, and who love *Jesus* thy Son, whatsoever lesser differences of party, opinion or interest may be between us.

[5.] And as I entreat thy Grace to guard me from all youthful lusts by its inward influences, so let thy kind Providence secure me from the snares and temptations of this vain world, and from the daily occasions of sin, that iniquity may never get the victory over me. And if at any time I am more exposed to special dangers in the circumstances of my life, the more let me experience the present aids of thy special grace, that I may be preserved from the defilements of the age and place where I dwell: Suffer me not to be led away by evil companions, to forsake the paths of truth and godliness; nor let me ever be afraid or ashamed to profess my self a worshipper of *God*, and a believer in *Jesus*.

[6.] Let health and peace be continued to me this day, and no evil occurrence attend me. Direct and incline my heart to employ every  
I hour

hour of my time aright, and enable me so to fulfill my various duties to God and man, that I may in some measure approve my self in the evening to the enquiries of my own conscience, and be approved by thee, my Judge, at the last day.

[7.] When thou seest it needful to correct me, O my God, let it be done in measure and in mercy, and let the fruit and effect thereof be to take away my sins, and to make me partaker of thy holiness.

[*Resignation.*] I resign my self up entirely to thy good pleasure, and to the conduct of thy wisdom, according to the covenant of thy grace. I desire to be thine in life and death, and in the world to come for ever.

[*Petitions for others.* 1.] Nor would I pray for my self only, but for all men, as thou hast taught me. Enlighten the whole earth with the light of thy Gospel: Deliver those that are persecuted for Righteousness sake, from the hands of those that hate them, and let the spirit of persecution be rooted out from among men: When shall the time come, O Lord, that the liberties of mankind, and of thy Gospel, shall be asserted and vindicated by the Rulers of this world? When shall it be that the Kings of all the earth shall bring their power and glory, to support the cause of true Religion?

[2.] I bless thee, O Lord, from my very soul, that thou hast bestow'd on this my native land a Protestant King, and that we enjoy our religious and civil Privileges under his Government;

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ment: Enrich him and his royal Confort with the choicest of thy Blessings, that they may adorn the high station to which thou hast exalted them, with the exercise of every vertue, and may become illustrious Patterns of all goodness. Let their Crown sit long and easy on their heads. Establish their royal Family and Offspring in the earth, that in their successive seasons and stations they may become guards and ornaments to the Protestant Interest.

[3.] May all inferior Rulers be directed by thy Wisdom, and influenced by thy Grace, that they may be made publick blessings to this kingdom.

[4.] Maintain thy Gospel in its power and glory: Let the ministry of thy word be attended with a publick supply of thy Spirit, that thy Church on earth may be enlarged daily, and knowledge and holiness may increase and abound among men.

[5.] Look down in mercy on my dear Relations and Friends. Bless my Parents and Kindred with all the necessary gifts of Providence and of Grace. Manifest thy love to all those that love me, and enable me from my heart to forgive all that have done me hurt: Let them repent of their sins, O Lord, and be made partakers of thy forgiveness.

[*Pleading.*] Many are the favours I have requested of thee, O my God; but how shall I plead with thee, and what arguments shall I use to prevail that I may obtain them? I know, and I have confest that I deserve nothing at thy hands;



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hands; but dost thou not delight to discover thy free and rich Grace, and to make thy Mercy triumph over the unworthiness of thy Creatures? Hast thou not promised to hear the cries of the humble? And does not thy word assure me, that *those who seek thee early shall find thee*? Are not young petitioners always welcome to thy throne? Has not *Jesus Christ* thy beloved Son pleased thee in all things, and purchased by his death all the Blessings that I can stand in need of? Let the Prayers of a worthless creature come up before thee this morning with acceptance, on the account of thy Son, who is our great High-priest, and intercedes for us in heaven at thy right hand.

[*Thanksgiving.*] In his name also would I offer up my humble thanks for all the mercies I enjoy, and for all that I hope for. It is to thee, O God, that I owe my very life and being, my health and ease, and the use of my senses and my limbs: Thou givest me safety in the night, and the blessings of the morning. It is from thee I derive all the benefits of food and rayment, the daily supports of nature, together with the rich promises of Grace and eternal Salvation. To thee therefore, O Lord, I pay all honour and praise.

[*Blessing or Doxology.*] And may the name of God my Father, my Saviour and my Sanctifier, be glorified to everlasting Ages. *Amen.*

*An Evening Prayer for young persons.*

[*Invocation.*] **G**REAT and glorious Majesty, the God and Father of our Lord *Jesus Christ*, who hast encouraged us on his account, to call thee *Our God* and *Our Father*, look down from heaven, the habitation of thy holiness, and take notice of a poor unworthy creature, who is come to bow down and worship this evening at thy footstool.

[*Adoration.*] Thou art God, and there is none else; the heavens and the earth were created by thy word: All things are ever within thy view, nor can the shadows of the night hide me from thine eye: Thou knowest all the works of my hands, and the secret thoughts of my heart.

[*Confession.*] How shall a guilty Rebel lift up his face toward thy throne? If I had only the sins of this day to account for, I must stand condemned in thy sight; for my heart has too often forgot God; nor has my zeal and diligence in duty been answerable to the obligations thou hast laid upon me. The best of my services are too imperfect to deserve thy love, nor can all my obedience merit the pardon of one of my past transgressions.

[*Petitions for one's self.* 1.] But I lie at the door of thy mercy, O my God: I come to beg the forgiveness of all my innumerable offences, for the sake of that blessed atonement which the Lord *Jesus* has made by the sacrifice of himself. Let my crimes be washed away in his

his precious blood, and let a worthless sinner be accepted in thy beloved Son.

[2.] Spare me, O most gracious God, according to the multitude of thy tender mercies. Cut me not off in the flower of my youth, though my sins have deserved it. Let me not go down to the grave in an unpardon'd and unholy state, lest I be for ever miserable: Lengthen out my days to do more service for God and man, and to secure my best Interest and my eternal Hope. Spare my life, till thy Grace has made me fitter for the hour of death.

[3.] Look into my heart, O Lord; but alas, what a world of corruption and vanity wilt thou find there! O take out thence every evil thought, and subdue every sinful inclination. Mortify all the vicious principles which thou seest in me. Let thy blessed Spirit renew my soul, sanctify all the powers of my nature, and make me holy as God is holy. Strengthen my pious resolutions under all the frailties of youth, and against the assaults of temptation; for tho' I would willingly avoid every thing that displeases thee, yet I know my own weakness, and therefore I humbly put my self under the constant protection of thy Grace. Preserve my younger years from the pollutions of the world, and guard me through all this dangerous stage of life. Let me not repeat any of the follies or sins that have this day overtaken me, but help me to set a more careful and perpetual watch over my thoughts, my lips, and my actions, that I may not so offend my God, and make continual work for bitter repentance. [4.] Chuse



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[4.] Chuse thou, O Lord, my inheritance for me, and my portion in this world, and be thou my portion and my happiness in the world to come. Let not my heart be set on grandeur and riches, but fix my affections on the things that are above, where *Jesus Christ* is at thy right hand. Let me be truly content with the disposals of thy Providence in this present life, waiting for joy and complete felicity in the next.

[5.] And O my heavenly Father, if thou see it necessary to smite me with the rod of Affliction in this state of trial, make me patient and submissive under all the sorrows I sustain; let me receive with holy meekness the correcting strokes of thy hand, since I have so often and so highly provoked thee. Bear me up under all the heavy burdens that may be laid upon me, and carry me safely thro' the forest trials and difficulties that may attend my way. Let me never be discourag'd in my duty, nor grow weary of well-doing, trusting to thy gracious promise, that I shall reap a joyful harvest in due time, if I faint not.

[6.] Search me and try me, O Lord, this evening, and discover to me wherein I have wandred from thee: make me truly penitent for all my wandrings, and reduce my feet to the paths of holiness and peace. Thus by judging my self at the end of every day, let me be better prepar'd for my solemn appearance before thy awful seat of judgment: and by the constant practice of piety here on earth, let me grow

grow daily more meet to perform the business of heaven, and to enjoy the blessedness of thy kingdom.

[*Resignation or Self surrender.*] And now, O my God, what shall I do to become more entirely thine? I would make a fresh surrender of my self, both soul and body to thee for time and eternity. I would lay my self down to rest this night under the shadow of thy wings, under the protection of thy Providence, and the guard of thy Grace. Let thy holy Angels have charge over me while I sleep, and suffer no evil imaginations to molest or disquiet me. Whether I wake or sleep, live or die, let me be the Lord's for ever.

[*Petitions for others.*] O thou Almighty Maker of mankind, thou Father of the spirits of all flesh, look down and pity a lost miserable world. Send thy Gospel of light and love among the *Heathen* Nations: Restore thy ancient people the *Jews* to thy favour, by the faith of *Jesus* whom their fathers crucified: Enlighten and recover those parts of the earth which lie under the delusions of *Mahomet*: Destroy the kingdom of *Antichrist*, which has spread it self so wide among the countries of *Europe*: Put an everlasting end to *Popish* Idolatry, Superstition and Tyranny over the consciences of men. Relieve those who suffer for the sake of truth in all quarters of the world: Wheresoever the glorious Gospel of *Christ* is preach'd, let it be made very successful for the salvation of souls: And cause pure and undefiled Religion to flourish.

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rish among all those who profess it, thro' the more abundant influences of thy holy Spirit.

[2.] Continue to endow our most gracious sovereign King GEORGE, with all those human and divine qualities, which are necessary for such a Governor, as stands at the head of the *Protestant* interest in the world. Give him length of life, and his people's universal love. Let wise and faithful Counsellors ever stand before him; and by the aids of thy Grace, let him ever pursue the things that make for his own happiness, for the welfare of the Nation, and the peace of the Churches.

[3.] Bless our most excellent Queen CAROLINE with the richest influences from heaven, that she may live long to be a lovely and powerful example of all that is wise and good. May the royal household of Princes and Princesses be trained up in the knowledge and practice of true Religion and Virtue, that in their growing years they may become Blessings to the world: And let Virtue and Religion be defended and encouraged by all that are exalted to stations of honour and authority in the land.

[4.] Bestow thy choicest favours on my dear Parents, &c. and on all that are related to me in the bonds of nature; let them be made partakers of thy heavenly and everlasting Grace. Bless my superiors of every kind, my Teachers and my Governors; and may I behave myself in my station of life as becomes a Christian, toward all those whom thy Providence has set over me.

*Thankf-*



## Prayers for young Persons.

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[*Thanksgiving.*] After the many requests I have offer'd for the mercies I want, I beg leave to render humble thanks to thy Majesty for the Blessings I have receiv'd. I praise my God for the measures of ease and health which I enjoy, for the kind Providences which have attended me this day, and that so many of the comforts of life have been continually provided for me, that I have not been exposed to those hardships and temptations which have surrounded others in their younger years.

Above all I bless thee, O Lord, for the wonders of thy Grace, in providing such a divine and glorious method of recovery for sinful mankind: Blessed be our God who has ordain'd of old a covenant of mercy and forgiveness for guilty creatures, and has sent his Son *Jesus* to be the chief Messenger of this Covenant, to confirm the promises of it, and to purchase the blessings of it with his own most precious blood. I praise thee for the full and rich discovery of all this Grace to mankind in the holy Scriptures, and I desire for ever to praise thee, that while millions of young creatures are bred up in ignorance and gross darkness, I was born and brought up under the sound of thy Gospel; and that I have been led into an early acquaintance with thy holy word, wherein lies all my hope of eternal happiness.

[*Pleading in the name of Christ.*] Accept, I intreat thee, all these Petitions and Thank-offerings in the name and for the sake of *Jesus Christ*, thy well-beloved Son and my only mediator,

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diator. Tho' I would humbly hope my heart is sincere before thee, and answers to the words of my lips in these my addressees to the God of heaven, yet 'tis only by the hand of my great High-priest above, that I dare offer this evening sacrifice of Prayer and praise.

[*Doxology or Blessing.*] To God only wise and almighty, be glory thro' *Jesus Christ* for ever. *Amen.*

[*Or we may here use this Doxology.*]

Now to him that hath loved us, and washed us from our sins in his own blood, and hath brought us near to God and his Father, to him be glory and dominion for ever and ever. *Amen.*

[*Or if the usual Doxology be more pleasing.*]

To him with God the Father and his eternal Spirit, be honour and glory for ever. *Amen.*

*The young Person's Prayer for Lord's-day-morning, to be used together with the other Morning Prayer.*

ETernal and most glorious God, who dwellest in light which no man can approach, who livest and reignest for ever and ever; I thank thee for that comfortable succession of nights and days, which thou hast given me the week past: and tho' I have sinfully abused too many seasons of mercy, and wasted too many days of grace, yet thou hast brought me again to see the light of another day of the Son of man. Help me, O Lord, this day to commemorate

the

the rising of my blessed Redeemer from the grave, and let my heart be raised to the heavenly world, and to *Jesus*, who sits there at thy right hand in power and glory.

Banish from my soul every vain thought this morning, that I may begin the day with God. May thy blessed Spirit visit me with his divine influences, and abide with me in all the publick and private duties of Religion; for without his gracious assistance I can do nothing that shall be acceptable to thee, or effectual to my own salvation.

I adore the mercy of our God, that he has not left the fallen and sinful race of mankind to perish without hope. Blessed be thy name, O my heavenly Father, who hast sent down thy well-beloved Son to publish thy grace to a guilty world, and to redeem thy people from hell and eternal death. Blessed be *Jesus* the only begotten Son of God, who condescended to take our flesh and blood upon him, and by his own death to become a Reconciler of sinful creatures to thy offended Majesty.

I adore and praise thee, O most gracious God, that thou hast convey'd down these glad tidings thro' so many hundred years to the age and to the nation wherein I live. The book of mercy and salvation is put into my hands, and I have been taught to read the covenant of thy grace here. I offer my humble thanks to my exalted Saviour, that he has sent his ministers to explain his word, and to preach to us the things that belong to our eternal peace.



O may I attend with chearfulness and holy desire upon the ordinances of thy house this day! and may I find thy presence in the assemblies of thy people, for thou lovest the gates of *Zion*, and thy Church is thy holy temple, where thou art wont to display thy power and glory. While thy Word is read or preached, let my soul be engaged in deep attention and reverence: Let thy Ministers be taught of God, and happily unfold the great and important things of thy Law and Gospel to men. Let them preach the truth as it is in *Jesus*, and speak with power to the consciences of the hearers, particularly to my conscience, O my God! May I find something in thy holy institutions this day suited to the state and temper of my soul, that I may learn more of the knowledge of God, may gain victory over some sin, and make some happy advances in serious Religion.

I intreat thee, O Lord, suffer me not any longer to be a drowsy, an idle, or a forgetful hearer of thy Word: May my soul be lifted up to thee with due fervency in the Prayers that shall be offer'd to thy Majesty, and may my lips sing thy praises with holy joy. Let no vain amusements call my eyes and my heart away from lively devotion, and the divine pleasures of thy sanctuary. May this world, with all the cares and the trifles of it, be forgotten and vanish from my thoughts, nor intrude into my solemn hours, or interrupt my humble converse with thee. Let me come away from thy

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house

house under the light of thy countenance, satisfied with thy love, and longing for the return of such holy seasons.

In the name of *Jesus*, and by his hands, I desire to offer up this morning sacrifice, and I would intreat and hope for acceptance at thy Mercy-seat, O God, in the virtue of his bloody death, and his everlasting Intercession. In the evening let my heart be filled with holy thankfulness, and have rich occasion for it thro' the plentiful communications of thy Grace. And may the God of peace, who brought again from the dead the great Shepherd of the sheep, thro' the blood of the everlasting covenant, make me perfect in every good work to do his will, working in me that which is well pleasing in his sight thro' *Christ Jesus*, to whom be glory for ever and ever. *Amen.*

*The young Person's Prayer for Lord's-day-Evening, to be used together with the other Evening Prayer.*

**E**Ver blessed God, the Father of Glory and the God of all Grace, this day hast thou invited me to attend on the worship of thy house, and hast open'd to me some of the treasures of thy Sanctuary; thou hast caused me to hear the words of eternal life, and called me to join with thy people in the voice of Prayer and Praise: But how poor and imperfect are my best services? How unworthy of thy acceptance, O my God, who art surrounded

rounded with ten thousands of worshipping Angels and the Spirits of the just made perfect?

I desire to bow my knees, and confess before thee with shame and sorrow, how heavy and dull my heart has been amidst the quickening Ordinances of thy house: How often have my Thoughts stole away from thy presence, and wandred afar off among the Cares, the Businesses, or the Vanities of this Life? In how cold and formal a manner have too many of my Devotions this day been offer'd up to thy holy Majesty, and how little of thy word has been treasured up in my heart?

O most merciful God, forgive the iniquity of my holy things, and lay not sin to my charge. I humbly trust in the blood of *Jesus* thy Son, and his perfect Righteousness, to answer for all my imperfections. Tho' the day be almost ended let not the work of it be all lost: Let thy good Spirit bring to my remembrance some of the sacred Instructions which I have heard in thy house; and so far as thy Ministers have spoken agreeably to thy mind and will, let my Soul retain the sense and savour of it for many days to come. Let not all the good seed be sown in vain, but do thou cause some part of it to spring up and bring forth the blessed Fruits of Righteousness in my following Conversation. O may I love God and Man better, and rejoice in *Christ Jesus* my Saviour and my Hope. May I hate Sin more daily, and find my self more weaned from this  
Flesh



Flesh and this World, which have been such unhappy Clogs and Hindrances in my attempts to honour God.

And yet, O Lord, I would bless thy name also, that I hope there have been in me some sincere breathings of Soul toward thee: I humbly hope that I have found thro' thy grace some holy exercises of Faith, Submission and Obedience while I heard or read thy word, and some relish of sacred pleasure in thy Worship, and that both in my solemn retirements and in the congregations of thy people. Blessed be God who has not utterly forsaken his own Ordinances, nor forgotten his unworthy servant. Accept I pray thee all my sincere endeavours to love and serve thee in the name of *Jesus* my only Mediator. Carry on thy own good work in me: Let every spark of thy heavenly Grace be cherished and improved till it grow up hereafter to Joy and Glory.

I adore and praise thy name, O God, that we have peace and liberty given us by our Rulers, that they are become the Guardians of our religious and civil Privileges, and that we can wait on thee in publick Assemblies, and none make us afraid. Pity thy poor scattered people under the dominion of popish and idolatrous Princes, thy distressed Children who can only groan and sigh unto thee in secret, and are forbid the pleasures of thy Sanctuary.

Heal the wretched quarrels and scandalous Divisions that are found among the Christian Churches. Teach them the wisdom which is  
from

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from above, which is first pure and then peaceable, and which abounds in the fruits of mercy and love. Reform them all, blessed Saviour, and remove from among them whatsoever is contrary to the nature and design of thy holy Religion.

O that such sacred Advantages and seasons of Grace as I have this day enjoy'd, may train up my Soul under the aids of thy Spirit to a preparation for the blessed assembly of Saints and Angels above. With them I desire humbly to join my songs and my praises. Salvation, Honour and Glory be ascribed to our God who sits upon the Throne, and to the Lamb for ever and ever. *Amen.*

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*The young Person's Grace before Meat,  
when alone.*

**A**lmighty God, the Maker and the Lord of all things, thou openest the stores of thy Bounty, and providest my daily Food: May thy blessing attend it, that I may be nourished to do thee service and honour; and may I enjoy thy special Love amidst the common Blessings of thy Providence, for the sake of *Jesus* my Lord and Saviour. *Amen.*

*The young Person's Grace after Meat,  
when alone.*

**I** Acknowledge thy great Goodness, O Lord, in feeding me with food convenient for me, in giving me the means of Grace and the hopes of Glory: Let me walk before thee in thy fear and love answerable to thy present mercies and my eternal hopes for *Christ's* sake. *Amen.*

*The young Person's Grace before Meat,  
in Company.*

**M**ost merciful God and Father, tho' we are utterly unworthy of the least of thy favours, yet thy bounty is still furnishing us with the daily supports of life: Let us always eat and drink with moderation and temperance; and let us be train'd up by the blessings of thy Providence and the assistances of thy Grace, till we are made fit for thy Glory, for the sake of *Jesus* our only Mediator. *Amen.*

*The young Person's Grace after Meat,  
in Company.*

**W**hat sufficient thanks can we render to thee, O Lord, for the daily benefits of this life, and for the promises and hopes of a better life to come? Let us never abuse  
our



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our present mercies, but shew our sincere thankfulness by improving them to thy honour and our own eternal comfort, thro' the intercession of thy Son *Jesus Christ* our Lord. *Amen.*

*A shorter Grace before Meat.*

**B**less us, O Lord, and bless the Provisions of the Table to our use, that whether we eat or drink, or whatsoever we do, all may turn to thy glory and our good for *Christ's* sake. *Amen.*

*A shorter Grace after Meat.*

**L**ET God be praised for all our supports and enjoyments on Earth, and for all our hopes of Heaven, thro' *Jesus Christ* our blessed Saviour. *Amen.*

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**T**HO' the foregoing Prayers composed for Youth and young Persons in the Morning or Evening are cast into a plain and easy Method, so as to include the chief parts of Prayer in a natural Order for the information of Learners, yet (as I intimated in the Preface, so I would repeat it here) that Prayers are not always to be framed in the same Method, and indeed 'tis seldom that such an exact Order should be observed. There is too much confinement and restraint laid upon the freedom, the fervency and the spirit of Devotion by too strict an observance of such a Rule. It is better generally to intermix these distinct parts of Prayer as in the following Examples.

[*Adoration and Thanksgiving.*] Not unto us, O Lord, not unto us, but to thy holy name be honour and praise: Thou art great in power beyond

beyond all our thoughts, and thou hast done great things for us above all our praises. Thy heart is full of compassion and love, and we bless thee that thou hast shewn thy love and compassion to us, in raising us from our lost estate, and leading us into the way of salvation.

[*Adoration and Confession.*] Thou art a great God, and glorious in thy holiness, but we are guilty and unholy Creatures; how shall we lift up our faces to thee, or appear in thy presence?

[*Adoration and Petition.*] Thy mercies, O Lord, are exceeding great, pity us in our sinful state, and raise us from our guilt and wretchedness.

[*Or thus.*]

There is rich Grace and Forgiveness with thee, and plenteous redemption with thy Son *Jesus*. O let our iniquities be all forgiven, and let us be partakers of that rich Grace, thro' the death and intercession of our blessed Redeemer.

[*Confession and Thanksgiving.*] How are our souls cover'd with guilt, and our natures defiled with sin? How unworthy are we to come before a holy God? But blessed be that Grace that has provided a way both for our pardon and our purification. Blessed be our God, who has open'd the fountain of the blood of *Christ* his Son, to wash away our defilements, and has appointed his own Spirit to renew our natures in holiness.

[*Confession and Petition.*] Ah Lord, how wretched is our state by nature? How ignorant are our minds? How full are our hearts of iniquity

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quity and folly? and how sinful have our lives been in thy sight? What shall we say unto thee, O thou observer of men! We lie at thy foot and cry for mercy. Save us from the miseries we have deserved, blot out our transgressions for ever, and take us under the care and power of thy Grace, and the teachings of thy Spirit, that we may be made wise and holy.

[*Petition and Pleading* \*.]

\* Note, *These two parts of Prayer are most frequently intermingled.*

Teach us thy ways, O Lord, and let us grow in all useful knowledge: Hast thou not promised to give

Wisdom to them that ask it of thee, and to teach thy ways to the humble?

[*Or thus.*] Save us from the power of every Temptation, for we are weak in our selves, and cannot stand without the aids of thy Grace. Keep our hearts by thy power, for our own care and watchfulness are not sufficient for our safety if God forsake us. If thou leave us, O Lord, we perish.

[*Or thus.*] Bestow all needful Blessings on us, O Lord, for time and eternity: Has not thy Son purchas'd them with his own blood? And have we not encouragement to hope for them when we ask in his name?

[*Or thus.*] We are weak and worthless creatures, yet deliver and save us for thy name sake: Thy Power and Grace will shine the more gloriously in our salvation: Hast thou not saved many a sinner as worthless and as weak as we are?

[*Petition*



[*Petition and Thanksgiving.*] Lord, while we bless thee from our souls for the many and undeserved instances of thy mercy which we have received, we present our humble petitions for new favours and blessings. We praise thee, O God, that thou hast bestowed on us the comforts of this life; bestow on us also the graces of thy Spirit, and the blessings of the life to come.

*In this manner may young Christians learn to vary their methods of Prayer, and to suit their Adorations, Confessions, Petitions, Pleadings and Thanksgivings to all particular cases in their daily devotions, or on special occasions: Of which last I have given many instances in the following Composes.*

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## Examples of Prayer on various Occasions.

### I. Before reading the Scriptures.

CALL my thoughts away, O Lord, from the things of this world, and compose them to attend to thy holy word. I praise thy name that thou hast put into my hand this best of books, which was written to make us *wise to salvation*; yet I entreat thee, O God, leave me not to read it without the instructions of thy holy Spirit. Teach a Child to understand thy word, so far as is needful for me, and help me to draw such useful Meditations from it, as may make a pious impression on my Spirit, and may render me wiser and better for Christ's sake.  
*Amen.* G 2 II. On

II. *On going first to School, or removing to a new School.*

**B**lessed God, thou hast appointed us in our younger years *to be under Tutors and Governors*: Encline me, I pray thee, to submit willingly to their instructions and reproofs, and make me grow daily in some profitable knowledge of the things of God and man. Bless my Teachers, and all their labours in my education: But be thou my chief Teacher, and train me up to some usefulness in this world, and to eternal life in the world to come, for the sake of Christ thy beloved Son. *Amen.*

III. *Upon leaving a Father's House.*

**S**ince I am called to leave the house of my earthly Parents, and they cannot see me and take care of me daily as they used to do, Lord, I desire more particularly to put my self under the care of thee, my heavenly Father: Whatsoever I want let me run to thee, and find thee my Helper and my Almighty Friend, for the sake of my dear and blessed Saviour. *Amen.*

IV. *Upon entring into any new sort of Learning, whether Reading, Writing, Arithmetick, or work of any kind.*

**O** God of Wisdom and Grace, bless all my diligent endeavours to gain Knowledge. Give me such a degree of understanding and skill in those things which I take in hand, as may fit me for that state of life in which thy good Providence

vidence shall place me: Suffer me not to trifle away my time; but let me treasure up that learning in my youth, which may be a support or a comfort to me in my riper years. And I beg for the sake of *Jesus Christ*, that none of my other studies or labours may tempt me to neglect the knowledge or practice of Religion, or turn my heart aside from God or the things of heaven. *Amen.*

V. *On a sensible Improvement of Knowledge.*

*In Religion.*

**H**OW happy is it for me, O Lord God, that I have been taught betimes to know thee the Maker of all things, and thy Son *Jesus Christ*, the only Saviour of sinners! I give thanks to thee for my Teachers, and for all their instructions. Make me chearful in the performance of every duty as soon as I know it: And let me never sin against my knowledge, but improve all that I know to thy glory and my everlasting benefit, for the sake of *Jesus* my Mediator. *Amen.*

VI. *In Reading.*

**I** Give thanks to thy mercy, O Lord, that I have been taught to read, so that I can make use of thy holyword, in order to learn the way to salvation and eternal life thereby. Blessed be thy name that I was not bred up in utter ignorance as too many Children have been, to their great disadvantage in this world, and the danger of their souls in the world to come. O suffer me not to abuse this part of knowledge, and to waste my time in reading vain and idle



stories, or foolish and wicked Jest; but let me delight to read thy word and books of useful Knowledge, Virtue and Piety, that may turn to good account hereafter, for the sake of Jesus Christ my Lord. *Amen.*

#### VII. *In Writing.*

**I** Acknowledge thy goodness, O Lord, that I have learnt to handle the Pen of the Writer: Let it be a pleasure to me to set down what I remember of thy word, when thy Ministers preach to us the Gospel of Christ. And do thou instruct me how to write down my sins and thy mercies, that I may not forget what thou hast done for me, and what I have done against thee.

Suffer me not to abuse my Pen, and defile it by writing what is prophane, wanton or wicked: but let this skill which thou hast given me, be sanctified that it may turn to thy glory and my good, for Christ's sake. *Amen.*

#### VIII. *In Arithmetick.*

**O** God, whose knowledge is infinite, and whose mercies are innumerable, if thou givest me any skill in the Art of Numbers, let me use it with care and exactness, with faithfulness and honesty; and let me never commit such mistakes, as to do injury to my self or others. Above all, *teach me, for Christ's sake, so to number my days,* and to consider how short my time is, *that I may apply my heart to true Wisdom,* and prepare for that eternal state, whose years cannot be numbred. *Amen.*

#### IX. *In*

IX. In Singing.

**S**ince thou givest me opportunity, O Lord, to learn this delightful Art of Singing, let no wicked songs ever pollute my lips; let my memory be furnished with *Psalms and Hymns and spiritual Songs*, that I may *make melody to thee with grace in my heart*, and at the same time refresh my own spirits: And while I glorify my God with my tongue on earth, let me grow daily fitter to sing the songs of Paradise, *Salvation, honour and glory to God the Father, who sits upon the throne, and to Jesus the Lamb of God, for ever and ever.* Amen.

X. In any Work.

**G**reat God, who art *wonderful in counsel and excellent in working*, thy word has told us that thou teachest the husbandman to open and to break the ground with his plough, to sow his seed, and to gather and thresh out his corn, I praise thee, who givest me also knowledge and capacity to perform any useful business in this life. May my hands be never engaged in the service of sin or *Satan*, nor let me delight in sloth and idleness, lest I be exposed to the temptations of the Devil. Shew me how I may be always employ'd in something serviceable to God or my self, or my fellow creatures; and may all my labors be attended with thy blessing, for the sake of *Jesus Christ.* Amen.

XI. On taking any Recreation.

**G**racious God, thou knowest how frail our natures are, and that sometimes we need to have  
our

our spirits and our limbs refreshed in this manner in our childish state: Guard me, O Lord, from sin amidst my sports, and let me set a watch over my words and actions that I may not offend thee or hurt any of my fellows, nor wast too much of my time in sporting. May this and every recreation tend to the health of my body, and render me afterward fitter for every duty for *Christ Jesus* sake. *Amen.*

*XII. On sensible improvement in Stature.*

**I** Praise thee, O heavenly Father, that I enjoy such a measure of health, and that thou makest me grow toward the state of a man [or woman] in this world. Suffer me not to continue still a child in understanding, nor let my Soul decay in the things of Religion while my body increases in stature. But thro' the aids of thy Grace let me do as my blessed Saviour did while he was a Child here on Earth, let me grow in stature and wisdom and in favour with God and Man: Now he dwells in Heaven above Men and Angels: To him be glory for ever and ever. *Amen.*

*XIII. Upon leaving off old Garments and putting on new.*

**A**S I now put off my old garments because I have worn them long enough, so help me, O Lord, to put off my follies and sins, because I have lived in them too long already. And as new rayment is prepar'd for my body, so let my soul be renew'd after thy image, and let me



me be cloathed with righteousness and true holiness. Let me remember also that I must e're long put off this body like an old garment, and leave it in the grave: O may my Soul be prepared then to put on the robes of glory that thou hast prepared for them that love thee, that I may dwell with thee in thy Kingdom, for *Jesus Christ's* sake. *Amen.*

*XIV. Another on the same occasion.*

**I** Thank thee, O Lord, who providest for me change of raiment: Tho' I am drest in new apparel, suffer me not to be proud of it; nor let me think better of my self because I am finer than I was, or because my clothes make a better show than some of my fellows: Teach me, O Lord, that Knowledge and Goodness are the best adorning, and let me seek to excel others in these things, that I may be more lovely and pleasing in thy sight, for the sake of my blessed Saviour. *Amen.*

*XV. On going a journey.*

**P**reserve me, O Lord, in all my ways, and wheresoever I go guard me with thy hand that no evil may befall me. All places are under thy eye, and I desire every where to remember that God sees me. Make my present journey pleasant and comfortable, and let me consider that I am always travelling thro' this world towards death and eternity: and when the journey of my life is ended let me arrive at the gates of Heaven, and be admitted there for *Jesus's* sake. *Amen.*

*XVI. After*

*XVI. After a safe journey.*

**P**Raise is due to thee, O my God, my guide and my preserver. Thou hast made my travels easy and safe; thou hast sent thy holy Angels to guard me in all my ways, and thy kind Providence has watched over me to defend me from mischief. Thou hast kept all my bones, not one of them is broken. Thou art the God of my life, my safety and my comfort; to thy name be everlasting honour. *Amen.*

*XVII. Enquiring after a Trade or Profession.*

**L**Ord, since thou hast appointed every one to be engaged in some business in this world, direct my friends to chuse a proper employment for me. Does not thy word inform me that several of thy Apostles were fishermen, that *Paul* was a maker of tents, and even thy holy Child *Jesus* was called a Carpenter? I would also be employ'd in some honest labour or business. Let my heart be enclined to that calling which may be most for my benefit in this world, and may at the same be no hindrance to me in the things of religion and in my way to heaven. Thou knowest, O Lord, 'tis a matter of great importance; help me to consider that 'tis a choice for the whole course of my life; counsel me by thy wisdom, and let thy Providence determine every thing for thy honour and my advantage, for the sake of *Jesus Christ* thy Son. *Amen.*

*XVIII. For*

**XVIII.** *For a Child or Youth in Apprenticeship.*

**L**ET thy presence be with me, most gracious God, in the station and family where thou hast placed me. Keep me from the many snares and temptations that attend youth on all sides in this sinful Age. Let me set a daily watch upon all my ways that I may not offend thy Majesty. Make me first faithful to God, and then to my Master, even when I am not in his sight: Let me so fill up every part of my time, and manage the concerns intrusted with me in such a manner, that I may not be afraid to be called to account. And grant, O Lord, that I may be so well acquainted with the proper business of my calling, and find such favour in the sight of men, that I may hereafter become more useful in the world, and glorify thee in my following course of life, for the sake of *Christ Jesus* our Lord. *Amen.*

**XIX.** *For a Child or Youth at Sea.*

**G**Lorious and Almighty God, who hast appointed me by thy Providence *to go down to the Sea in a ship and to do business in the great Waters,* help me to take notice of *the works of the Lord and his wonders in the deep.* When I view the Heavens which thou hast made, and observe the Sun and the Stars whereby our course of sailing is directed, let me adore thy greatness, who *causest the Sun to fulfill his daily circuit, who numberest all the Stars, and callest them by their names.*

Blessed



Blessed Saviour, who didst often travel by Sea when thou camest down to visit us here on Earth, I would commit my self to thy care amidst all the winds and the waves, for thou canst say to them all, *Peace, be still*, and the *stormy wind shall obey thy word*.

Keep me from all those Temptations and those wicked ways which I may be in danger of in this sort of life: and in whatsoever part of the world I am, let me not venture upon any sinful practice, but always remember that a holy God hath his eye upon me, and his hand will find me out.

Bring me safe to the port to which I am sailing at this time: and whensoever thou shalt see fit to call my Soul away, whether it be by Sea or Land, let it be taken up to dwell in Heaven with God and with my blessed Redeemer, to whose Name be all honour and praise for ever.

*Amen.*

XX. *For the Children of the rich.*

**I** Adore and bless thy good Providence, O Lord, who hast brought me forth in the midst of plenty, and given me friends who provide for me such a variety of comforts in this life: Grant that I may not forget God the giver of all good things.

Though thou *feedest me with the finest of the wheat*, and arrayest me in richer apparel than others, yet let me remember that I am made of the same flesh and blood as the poorest child on earth, and that I have the same sinful nature  
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which belongs to all the Children of *Adam*: Suffer me not therefore to be proud and high-minded, to exalt my self above others, or look down upon them with a scornful eye, nor let my lips scoff at them; but teach me to pity the poor, and to relieve them according to my ability with prudence and discretion.

Make me careful to grow rich in good works, and to encrease more in knowledge and in every virtue, since I have greater advantages than others: Let me *not trust in uncertain riches* which do (as it were) *take wings and fly away*; but let me endeavour to secure those heavenly treasures which will abide for ever, for the sake of *Jesus Christ* our Lord and Saviour. *Amen.*

XXI. *For the Children of the Poor.*

**M**ost high God, who art the wise Ruler and Disposer of all thy creatures, I desire humbly to submit to thy Providence, who hast seen fit to place me and my Father's house in a low estate in this world: Help me to remember that *Jesus Christ* thy well-beloved Son, was willing to be born and brought up in a poor and mean condition: and let me not be impatient of that State which our Saviour himself endured, *who, though he was rich, yet made himself poor for our sakes.*

Save me, I pray thee, from the temptations which attend Poverty: Let me not envy the Rich, nor grow uneasy, because I see other Children better fed and better clothed than I am. I would bless thee from my heart, for

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that thou providest any Food and Raiment for me, to keep me from Hunger and Cold. Suffer me not to covet what belongs to others, and much less to put forth my hands to the money or goods of my neighbour to steal or pilfer from him.

Make me content under my circumstances, and diligent in my daily learning or work : nor let me ever want what is necessary to support my life. The less I have here on earth, make me the more careful to seek after a treasure in heaven, and bring me safely in thy time to the possession of it for Christ's sake. *Amen.*

XXII. *For Children in middle Circumstances.*

**W**Hat abundant reason have I, O Lord, to honour thy Wisdom and the Goodness of thy Providence, that thou hast placed me and my Father's house in the middle circumstances of this life ; that I am not possessed of so great Riches as might make me grow high minded and forget God, and that I am not so poor as to lie under any temptation to steal, in order to provide me Food or Raiment.

While I behold other Children richer than I, let this make me humble : While I see others poorer than I, let this make me thankful : Enable me, O Lord, to mind the daily business and labour of life to which thou callest me, and to do good to others as far as I am capable. Carry me safe thro' all the dangers of this world, till I am prepared for a better state in the world to come, for the sake of thy dear Son Jesus my Lord and Saviour. *Amen.*

XXIII. *For*



XXIII. *For a Child or Youth at Service.*

**I**T is thy good pleasure, O Lord, that I should become a Servant to others in this world; but let me always remember that my first and chief business is to serve and please thee. Make me diligent and faithful in the work that is appointed me, even when my Master and Mistress are absent; and let me neither do them wrong, nor consent to it, nor conceal any wrong that is done to them. May I behave my self in so humble, so wise and so becoming a manner toward all, that I may gain the love and esteem of all that know me, and be at last approved of thee my Maker and my Judge, and be accepted unto eternal life, for the sake of Christ my Saviour. *Amen.*

XXIV. *A Prayer against natural Fears.*

**B**lessed God, who art the guard and defence of those that love thee, deliver me from this weakness of nature, this vain and foolish fear which so often disquiets me. Do I not read in thy word that *the Righteous is bold as a Lion*? And I hope I am willing to be made righteous, and to do the will of God: why then should I be afraid? Hast thou not invited those that are fearful to put their confidence in thee? Help me to fear thee, and to trust in thee, and then I need not fear what any creature can do against me. Wheresoever I am, let me believe that God is with me, and let me not be afraid of all the powers of darkness,

ness, nor of death itself, since *Jesus Christ* my Saviour has subdued them all: To whom be glory and praise everlasting. *Amen.*

XXV. *Against Frowardness, Obstinacy and other Vices of Children.*

**O** God, who art the fountain of all Wisdom and Goodness, thou hast made me a reasonable creature, and tho' I am but a Child, I pray, that reason may direct all my actions. Let not foolish humours and idle fancies rule and govern me, but let all my desires and all my passions be subject to reason.

Grant that I may never be uneasy or fretful at the happiness of others, nor rejoyce in any mischief that befalls them. Suffer me not to be froward or peevish, quarrellsome or spiteful among my fellows: Make me meek and humble, and let me rather yield in many things than contend by angry words or blows: If I am injur'd, let me not revenge my self, but make my complaint to those who are set over me.

Nor let me ever be obstinate and fullen to my Parents and Governours, but always hearken to advice, and obey those who are wiser than I. May I grow in Wisdom and Goodness as I grow in years; may I ever act as becomes a creature of reason, a child of God, and a follower of *Jesus Christ* his best beloved Son, whom I desire to love and honour and imitate here on Earth, and be made like him for ever in Heaven. *Amen.*

XXVI. *After*

XXVI. *After some particular and grievous Sin.*

**O** Lord *Jesus* my Saviour, whither should I go but to thee who camest down from Heaven to seek and save lost Sinners? I have broken the law of God, and have sinned grievously against my conscience: but I desire to be ashamed before thee, and to have my heart broken under a sense of my folly. **O** that I might be reconciled to God by the virtue of thy bloody death and thy prevailing intercession!

Accept, O Lord God, a repenting sinner; forgive all my offences, and particularly this new transgression, and make me very watchful for time to come. Keep me by thy grace from repeating my trespasses, and preserve me to thy heavenly Kingdom for *Jesus's* sake. *Amen.*

XXVII. *After some serious impressions in a Sermon.*

**I** Bless thy Name, O Lord, who hast made thy word reach my heart. How many Sermons have I heard carelessly and forgot them entirely? O let me not forget what I have heard this day, but let thy holy Spirit refresh my memory and keep the thoughts of it lively upon my Spirit. [*Here the Child should mention some particulars of the Sermon in prayer, which were most affecting.*] Let me love thee more than ever; let me hate sin more than ever: Let thy work of Grace be carried on upon my

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Soul till I am become a new Creature, a sincere Christian; and let every Sermon that I shall hear for time to come, help forward this blessed work of my salvation, for the sake of Jesus Christ my Saviour. *Amen.*

*Observe here, that in the following Examples of Prayer relating to the events that occur in a Family, I have been constrain'd to use expressions which are very general, that I might include a variety of Cases. It would be endless and impossible to enter into particulars. The Child may be taught to add or alter a few words, and to express himself more particularly suiting the Occasion.*

**XXVIII.** *At the birth of a Brother or Sister, or any new Relation coming into a Family.*

**O** Lord God our Creator, who *makest Families increase like a flock*, since thy Providence has given me a new Relation, let him [her] become a blessing to our family. Help me to love him [her] as I ought, and so to carry it toward him [her] that I may fulfill my proper duty: And let me be always accepted of thee thro' Jesus Christ, who loved us, and was once born into this world a young Child, that he might be related to us and save us. May his name be praised for evermore. *Amen.*

**XXIX.** *On any Calamity in a Family.*

**G**lorious God, thou art the all-wise Governor of this world, and seest it needful to afflict us at this season: thou hast suffered a heavy calamity to fall upon my Father [Mother, Brother, Sister, &c.] and we are all concern'd  
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in the general sorrow. I pray thee, teach us all to take due notice of thy hand, and to lie humble before thee: Let sin grow more hateful to us, which is the common cause of affliction. Sanctify our present distress, that our hearts may be made better by it: forgive the sins that have provoked thy Majesty, and remove our sorrows. Let me gain some good to my soul in my younger years, by such sore and painful troubles: and by all thy methods of Providence and Grace let me be train'd up to thy heavenly Glory for our Redeemer's sake. *Amen.*

*XXX. On Sickness in a Family.*

**G**reat and everlasting God, we are feeble dying creatures; our health, our strength, and all our comforts depend entirely on thee: When thou sendest sickness, no medicines can remove it without thy blessing: I entreat thee therefore, bless the medicines that are used for the recovery of my dear Father, [Mother, Brother, Sister, &c.] from this distemper. Let not this sickness be unto death, but let him, [her] live some years longer to do thee service in the world. May our blessed Redeemer, who heal'd so many sick persons when he was here on earth, command the disease to depart and it shall depart, for his Word is almighty; and let the whole Family rejoice in thy goodness, and give thee all honour and praise. *Amen.*

*XXXI. On*

XXXI. *On the Recovery of those that are sick.*

**A**LL glory be given to thy name, O Lord, who art the great and powerful Physician. Thou didst hearken to the requests of our Family, and heal my dear Father, [Mother, brother, Sister, &c.] when he, [she] was smitten with sickness, and brought very low. Let me ever remember that thou art a God hearing Prayer, and trust in thee at all times. Let me call upon thee in a day of distress, and let all our lips be filled with thy praises. *Amen.*

XXXII. *On death in a Family.*

**M**ost high and most holy God, who livest for ever, thou hast seen fit to send death into the midst of us, and hast taken away my dear Father, [Mother, Brother, Sister, &c.] out of the land of the living. As it is a very awful stroke, so let it be made profitable to us, and effectually teach us some lessons of holiness. May each of us have our hearts more taken off from these dying comforts, and let each of us be quickened to prepare for our own death, and our appearance before God.

O that I may remember my Creator in the days of my youth, and set about the work of Religion with more diligence than ever! May I sincerely repent of my sins, and have a true faith in the Son of God. Give me a good hope of the pardon of sin, and some plain marks of a Child of God upon me, that I may meet death without fear, and be ready to follow my departed Friends whensoever thou cal-  
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lest me : and bring me to dwell with them in the world of perfect holiness and perfect happiness, for the sake of Jesus Christ my Lord. *Amen.*

*XXXIII. The Child's Prayer in his own Sickness.*

**L**ook down upon me in mercy, O most gracious God, and pity me under the sickness which thy hand has sent. Consider my affliction and my pain, and forgive all my sin. Even the iniquities and follies of my Childhood deserve all the smart and sorrow that I feel, and shouldest thou punish me according to my sins, my misery would be far greater : But there is pardoning Grace with thee thro' the merits of thy Son *Jesus*, and this is all my hope. Support my feeble spirits to bear what thou layest on me, and comfort my heart with thy word. Remove the distemper and heal me, O Lord, that I may do thee further service.

Yet in every sickness I would be prepared for dying : Tho' I have been but a little while in this world, thy Grace can fit me and make me willing to go out of it. Whether I live or die let me be thine for ever. *Amen.*

*XXXIV. On his Recovery from Sickness.*

**H**ow shall I render thee sufficient thanks and praises, O Lord my God, for thy new mercies ? Thou hast eased my pain, thou hast healed my disease, thou hast restored me to some measure of strength : Since life is given me anew, let me not return to my old sins, lest I provoke thee to punish me more severely. Since thou  
hast

hast not cut me off by death, but hast given longer time for repentance, let me not trifle that time away in childish follies, but live to the honour of that God, who has spared me, for the sake of my blessed Saviour. *Amen.*

XXXV. *For a Child who has lost Father or Mother, or both.*

**T**Hou, O Lord, hast been in all ages the Father of the fatherless, and thy compassions are more tender than the love of a mother, to thee therefore I come daily, and desire to put my self under thy heavenly care, since I have lost one [both] of my earthly Parents. Thy mercy can do more for me than Parents can ever do for their most beloved Offspring. Let me not be exposed to the wants, the mischiefs and the dangers that many Children have been exposed to for want of Friends to breed them up. Do thou, O Lord, train me up in thy fear and love. Let Jesus Christ my blessed Saviour take charge of me, and carry me safely thro' this world, till I am brought to the house of my heavenly Father, where I shall honour and praise him for ever. *Amen.*

XXXVI. *Thanks for a religious Education.*

**H**OW great is the Blessing thou hast bestowed on me, O Lord God of Mercy, that I should be brought forth into this world in a *Christian* Nation, and not among wild *Heathens*, where the word of God is not known! How shall I praise thee enough that I was born in

in a *Protestant* Country, and not among ignorant and cruel *Papists*, where the people are not suffer'd to read the Bible in their own language! How can I sufficiently admire thy Goodness, that I have enjoy'd the Blessing of religious Parents [or Friends] who have train'd me up in the knowledge of the only true God and his Son *Jesus Christ*, and from my youngest years, have taught me the ways of truth and holiness, which lead to heaven. What shall I render to the Lord for these peculiar favours?

I praise thee with my lips and with my heart, that I have not been suffer'd to wander in the streets among the Children who grow up in wickedness; that I have not been bred up in Families where the dreadful voice of swearing and cursing is heard; but that my dwelling has been where the name of God is honoured, and his worship is performed. How shall I answer it, O Lord, if I abuse such advantages, and forsake the ways of God? Grant me thy Grace, that I may learn the lessons of Holiness and Goodness which are taught me by the instructions and the example of my Parents [or Friends] and lead me in those ways to everlasting life, for the sake of *Christ Jesus* our Saviour, who reigns at thy right hand for ever and ever. *Amen.*

XXXVII. *Thanks for the continuance of the Life of Parents.*

**M**Y soul desires to praise thee, O most merciful Father, that thou hast not only given



ven me such Parents, who have been careful to provide for me what I want, but that thou hast lengthned out their life so long, till they have seen me thus far advanced in my Education: I bless thee from my heart, that thou hast not made me a fatherless Child, nor taken away my Mother in my Infancy; but that I have had so many wise Instructions, so many kind Reproofs, and so many serious Counsels and Warnings from them, during all my years of Childhood and Folly.

While other unhappy Children have been early deprived of their Parents by death, and been exposed to many hardships and dangers, I have enjoy'd the long continuance of this invaluable Blessing. O Lord, preserve their lives yet longer; forgive all my offences against them and against thee; bless them with thy choicest Favours, and crown their Cares and their Prayers on my account, with thy Grace here, and thy Glory hereafter, for the Lord *Jesus Christ's* sake. *Amen.*

XXXVIII. *Prayer for conversion of the heart to God.*

**M**ost holy and most merciful God, I desire to lie humble at thy foot, because I was born in Sin, and I feel evil inclinations working daily within me: let my sinful heart be changed by thy holy Spirit, and let holy dispositions be wrought there. Let all my old evil affections and desires be done away, and make me a new creature, that I may lay aside childish follies

follies and vanities, and become truly religious in my younger years. Give me sincere repentance for all my past transgressions, and a hatred of every sin for time to come, that being converted to God betimes, I may begin early to love and honour thee here, and be prepared for thy heavenly kingdom, for the dear sake of thy beloved Son Jesus, in whom is all my trust, and to whom be everlasting honour. *Amen.*

XXXIX. *For better ability to pray.*

**B**lessed Lord, most high and most holy, who dost not despise the language of Children, but delightest to see them coming to bow before thy throne, and to seek thy favour, O may thy holy Spirit instruct me to pray, and bless all my endeavours to learn and practise this duty. Let me know and adore thy Majesty and thy Mercy: Shew me my sins, and help me to confess them: Give me a deep and hearty sense of my wants both for soul and body, and enable me to express them before thee: Assist me to plead with thee for mercies, and to trust in thy love. Raise my heart to thankfulness for all the Blessings I receive, and teach me to offer the sacrifice of praise: Let the name of *Jesus* be my hope, who pleads in heaven for such poor Children as I am, even when they know not how to pray for themselves. I desire to honour and love him, and give him everlasting praises. *Amen.*

*Of the Lord's Prayer.*

**I***T is sufficiently evident to me, that the Lord's Prayer was given to the Disciples in the beginning of their Christianity, partly as a Form of Prayer for their daily Use, and partly as a Pattern for their Imitation in those early days: But since it contains in it scarce any of the peculiar revelations of the New Testament, I am persuaded it was never design'd to be a full and sufficient Form or Pattern after the Resurrection and Ascension of Christ, and the more complete Revelation of the Gospel. Yet because it has been usual to teach it as a Prayer for Children, I have here paraphras'd it according to the further discoveries made by Christ and his Apostles in the New Testament.*

*XL. A Paraphrase on the Lord's Prayer.*

**M***ost merciful Father, who art in heaven, and who seest all things that are done on earth, let thy name be hallowed by all thy creatures, and let me ever carry it towards thee as a great and holy God: May thy kingdom come, and be set up more universally in this world by the preaching of thy Gospel: May all nations submit themselves to thee and to thy Son Jesus Christ: Let thy Spirit rule in the hearts of men, and thy will be done among us on earth, as it is among the angels in heaven: Give me this day my daily bread, and every day of my life bestow on me those things which are necessary to maintain my health and strength, that I may be more capable of serving thee. Forgive my trespasses which I have committed against thee, for the sake of the death and intercession of thy dear Son, and enable me from the heart to forgive those who have trespassed against me. Lead me not*  
*into*



into temptation, nor let me run carelessly into danger of sinning, *but deliver me from the evil one*, and from all his devices to defile and destroy my soul: For *the kingdom and government of all things belong to thee: Thou hast power to do whatsoever I ask: and all honour and glory are thy due for ever and ever. Amen.*

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*A serious Address to Children and Youth,  
relating to the great and necessary  
Duty of Prayer.*

*Dear Children,*

**G**IVE me leave to propose to you a few serious *Considerations*, to awaken your desires to seek after God, and to pray to him in your early years; and if you are convinced that this is your necessary duty, you will then more readily hearken to the *Advices* that follow.

I. *Consider who and what God is.*

Have you not been told that he is an Almighty Being, who made the heavens and the earth, and the sea, and all things that are in them? that he is a Spirit, and that he is every where present, tho' you cannot see him? that he knows all things that you do, and that he can do all that you desire of him? that he is holy, and hates sin, and yet that he is very good and full of mercy, even to his sinful creatures? that he is the greatest, the wisest, and the best of Beings? and does he not expect

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you should love and honour him, who is so great and so good? does he not require that you should praise him for his glorious nature, and for his wonderful works? or have you learnt to know him in vain?

And is he not your heavenly Father who gave you a Being? Did he not make you to love and serve and worship him? And how can you pretend to serve and love him, if you never pray to him? Could you but see him, Children, you would think him the most lovely and most excellent of all Beings, and should you not then be exceeding desirous to be more acquainted with him, and seek to obtain his Love?

II. *Consider who and what you are.*

Are you not young Creatures, that a few years ago had no Being at all, and you cannot preserve your own lives? And is it not of high concern to you to be acquainted with that God, and to pray to him upon whom your very Being depends. He that made you can destroy you.

And besides, are you not sinful Creatures, and have deserved the anger of God? Do not your own hearts and consciences tell you that you have done many things amiss, and that you have provoked that God who made you, to be angry with you, and to take away all your comforts? And are you willing to continue under his anger for ever? Do you know how terrible is the anger of God, who can make you miserable in this world, and in that which is to come? And is he not very gracious to call  
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upon such sinners as you are to pray to him? Is it not necessary therefore that you should come humbly before him, and fall down on your knees and confess your sins, and entreat him to lay his anger aside, and to love you notwithstanding all your offences? This leads me to the third Consideration.

III. *Consider what are your Wants.*

Those *Wants* which you take the first and most common notice of, are such as relate to your *Bodies* and your present Life, which are called *temporal Wants*.

Do you not stand in daily need of Food and Raiment, that you may not suffer sharp hunger and cold? Do you not want the continuance of your health and your ease, that you may not pine away with sickness and pain? Can you keep your selves alive, or can any of your friends here on earth keep you from dying? Do you not know that God is the Author of all your comforts, and 'tis on him you depend for daily food and clothing, for health and strength and ease, for recovery from sickness, and for preservation from death? 'Tis certainly from God that you must seek all these things by Prayer.

Are you not exposed to dangers every day, and every night? Do you not want the care of God to keep you both night and day? to preserve you from mischief, from fires, from violent and cruel men, and from all evils of every kind? And since you deserve nothing at the hand of God, can you suppose he will watch



over you as with his eye, and cover you from all evil, as with his hand, if you never call upon him, nor ask his favour?

But in the next place, do you not know that you have a *Soul* as well as a *Body*, and that you want some *spiritual Blessings* for your *Souls*, as well as *temporal Blessings* that belong to your *Bodies*? Let us now consider what these *spiritual Wants* are.

Since you are guilty Creatures, do you not greatly want the forgiveness of your sins? Have you not been taught that your sins have deserved great and sore punishments both here and hereafter? And are you not very desirous to be delivered from this punishment? But can you expect God will pardon and deliver you, if you never pray to him for pardon?

And since you cannot do any thing to make recompence to the great and holy God for your offences, how speedily should you apply to *Jesus Christ* the Son of God, who now dwells in heaven, and who did once here on earth make recompence by his death for the sins and offences of men? He is the great Mediator and Peace-maker between God and Man? How earnestly should you pray, that you may enjoy the benefit of his Mediation, and that he may bring you into a state of peace with God, and reconcile you to him? How should you cry to God that he would forgive you, for the sake of his well-beloved Son *Jesus Christ*? Methinks, since you are sensible that you are guilty sinners, you should not be easy one day with-

without seeking to God for Mercy and Forgiveness.

Remember also that tho' your Sins were pardon'd, yet you have a sinful nature in you, ready to offend God again continually. Do you not find your selves too ready to commit new Sins? Are you not soon ready to be angry without a cause, or to strike others presently, or call them ill names if they do not act just as you would have 'em? Are you never ready to be envious, that is, to grow uneasy, and fret if other Children have better things than you? Are you not ready to disobey your Parents or your Governors, nor to spend your time in play when you should be at work, or learning your Book? Are you not sometimes inclined to hide your faults by telling a lye? Don't you find your selves too ready to learn evil words, or to wish evil to others, or take something privately by stealth that is not allow'd you, or to do something that is forbidden? And do you not see then how much you want to pray for the grace of God to keep you from Sin daily?

And are not your minds too ignorant of God and Religion and heavenly things, as well as you find your Spirits too ready to yield to Sin? Is it not a pleasure to you to think that God has promised his own holy Spirit to instruct you in the understanding of holy things as well as to help you in doing your duty both to God and man? This is a blessed promise indeed to poor ignorant sinful Creatures such as we are: But can you think God will give his Grace or his holy

holy Spirit to them who never pray to him, or ask him for it? and are there not encouragements given by our Saviour himself to such requests? Do you not read in your Bible, *Luke xi. 13.* If Fathers give good Gifts to their Children, how much more shall your heavenly Father give the holy Spirit to them that ask him?

But besides your *temporal* and *spiritual* wants, is there not another sort of blessings that you stand in need of, which are called *Eternal Blessings*?

Do not you know that you cannot live here always? Have you not been taught that your Body must dye and be buried and turn to dust in the grave, and that your Soul or Spirit which cannot dye must then go into another World? Have you not been told that *Jesus Christ* the Son of God who died for Sinners once on Earth is now gone to Heaven, to take care of the Souls of his people when they leave this World? And do you think *Jesus Christ* will take care of your Soul when it comes like a stranger into that other World, if you have not been acquainted with him by believing his word, and if you have not committed and betruſted your Soul into his hands by prayer?

You must go to stand before God the Judge of all when you dye; and are you prepared and fit to stand before God if you have not obtained a good hope that God loves you and is reconciled to you? There are but two places in the other World, and these are Heaven and Hell: Heaven for the Righteous who love God



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God and pray to him, and Hell for the wicked who neither pray to him nor love him. And can you ever hope that God will save you from Hell and the Devil, and that he will receive you to dwell with himself, and with his Son *Jesus Christ* in Heaven if you never pray to him for these blessings?

### *IV. Consider what your Mercies are.*

How kindly has God dealt with you in this World? Has he not given you such Parents and Friends who by his order provide food and rayment, and house and bed, and every thing convenient for you? How many poor Children are there that want these comforts, and are exposed to hunger and cold? Have not your Parents and Friends taken care that you should be taught to read, and to learn many things for your good both here and hereafter? Do you not know that it was God who put it into their hearts, and also made them able to do it? How many thousand poor creatures are there in this land who know nothing of God and cannot read a word? Is it not God who has made this happy difference between you and them? and should you not praise him for his goodness? Have you not seen other Children blind, or lame, or crooked or foolish? Is it not God who has given you your Limbs and your Senses? Is it not the same good God that gives you health and peace by night and day; and are you not bound to thank him for these his Mercies? What! would you live like the  
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brute Beasts who eat and drink and sleep, and take no notice of the great God from whose hand all your Blessings come?

Has not God by his good Providence caused you to be born and bred in *Great Britain*, in a land where you have learnt the knowledge of the true God, and are not brought up to worship Images of wood or stone among the *Heathens*? Have you not the Bible, the book of God in your hands in *English*, where you can read of *God* and *Christ* and heavenly things; whereas the *Papists* breed up their Children without their Bibles, and had you been born among them you must have lived in great ignorance too? And since you are taught to know God and the way to Heaven, as well as blessed with so many Blessings here on Earth, is not your heart full of thankfulness to God? And how can you refrain from falling down upon your knees and praising the Mercy of God who has done all this for you?

### *V. Consider what Relation you stand in to others.*

Have you not a Father and Mother that you are bound to honour and love? and would you never pray that God would bestow his best Blessings on them, and make them live long to breed you up in his fear? Have you not Brothers or Sisters, or other Friends and Relations that love you? and have you no Mercies to ask of God for them? Do not your Masters or Teachers, Ministers or Governours desire that you should pray to God to bless them, that they

they may the better instruct you in the knowledge of all things useful for this World and that to come. They pray for you, and you should pray for them.

Have you not heard of Magistrates and Rulers who keep all the Town or City and the whole Nation round about you in peace? Have you not heard of our most excellent King *George* the Second, who preserves the Protestant Religion among us, and keeps us from being plunder'd and ruin'd by the cruel and bloody Papists? Have not you heard of our most gracious Queen *Caroline* and the royal Family of Princes and Princesses, by whose means we hope this Kingdom will be for ever preserved from Popery and Slavery? And are you not bound to give thanks to God for such a Protestant King and Queen, and pray for all Blessings upon them and their royal house for ever?

And indeed you stand so nearly related to all Mankind, that you should sometimes lift up a Prayer to Heaven for them. Pray for *Heathens* and *Turks* and *Jews*, that they may be turn'd away from their Follies and Errors and false Religions, and be led into the ways of Truth and Holiness and eternal Peace. And you should pray for the Nation also to which you belong, that we all may be preserved in Peace and Prosperity: And can you not find in your hearts to forgive those that have injur'd you, and to lift up one Prayer for your enemies, that God would forgive them too? This must be done if you would be Christians indeed.

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Since then, dear Children, there are such a multitude of reasons that oblige you to pray to God, since you see 'tis your constant duty, and 'tis your highest interest if you would be safe and happy in this World, or the World to come, I would persuade my self you will delay no longer, but begin this religious work immediately ; and I humbly hope and pray that God would abundantly assist and bless you therein, that you may

\* *To encourage you herein read an excellent little discourse lately published, called, The necessity and advantages of Closet Religion.*

learn from your own experience how sweet and profitable a thing it is to call upon the Name of the Lord \*.

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*Advices to Children relating to Prayer.*

I. *Advice.* **I**F you make use of any of these Prayers, let your Parents or Teachers assist you in chusing such as are proper for your age and your capacity ; And be sure that you learn to understand every word and sentence in the Prayer which you use : If there be any expression in it which you don't understand, ask your friends the meaning of it before you speak it to God, that you may not speak words like a *Parrot* who knows not what he says, or like the Children of the *Papists* who are taught to say their Prayers in *Latin* when they don't understand one word of them.

II. *Advice.* Learn the Prayers which you use by heart as soon as you can : For hereby you will be able to pray in the dark where you

cannot see to read: hereby also you will learn what is the sense and language of a Christian Prayer, and so you will the sooner be able to form Prayers for your selves, and pray to God, without such Prayers composed for you.

But I would not have you entirely neglect or omit praying to God all the while you are learning them by heart: For if you read them in a very humble, serious and pious manner, God will accept your morning and evening Worship. This is far better than to live without Prayer, to live as the brute beasts, who never call upon God.

And indeed when you can repeat the Prayers by heart, I cannot think it amiss many times to have the book open near you, lest your memory should slip in your younger years of Childhood, before you are capable of putting in other words of your own to supply the place of these words which you have forgotten.

III. *Advice.* Seek out a proper time to retire alone by your self, morning and evening, at those seasons or hours wherein you have no other necessary business or duty \*.

*\* And here I would persuade my self that Parents or Masters, who take due care of the Souls of Children, would not only admonish and encourage them to seek God in secret morning and evening, but would point out a proper place for their retirements. This is easily done in private Families: And they should make some observations, whether Children observe these seasons or no. In some Schools I have heard there are certain seasons in the day which are call'd The half Hour, which are ordain'd on purpose for Children to retire; and if they cannot be entirely alone, yet at distant parts of their Bed-chambers, they may lift their hearts and their low voices to God in worship.*

In the *Morning* I would generally say, *The earlier the better*: for if you lose the first opportunity, you will often find that you will be utterly hindred from praying by other things that may happen. Besides, 'tis best to call upon God early, and begin the day with Religion, that you may beg a Blessing on your self and on all your business that day. Do not begin with the world in the morning before you have been with God.

In the *Evening*, I cannot say, *The later the better*: but rather embrace the first convenient evening hour that offers, lest you be drowzy. However, 'tis much better to pray late, than not to pray at all.

If at any time you are hindred in the morning, be sure (if possible) that you be not hindred in the evening too. But the best way is to keep pretty nearly the same seasons every day for your morning and evening retirements, if your circumstances of life, and the affairs of the Family where you live will allow it.

Perhaps there may be some Children who are call'd to School as soon as ever they rise in the morning, or are bound to obey some other orders in a Family, so that they cannot find any so proper time as noon for their retirement: Then let them use chiefly the Morning Prayer: But let them not content themselves with praying once a day, if it be possible for them to find another fit season in the Afternoon or Evening: And if they are forced to omit it once now and then, let it not grow to a custom

or



or constant practice to omit their evening Devotions, yet rather pray once a day than not at all.

IV. *Advice.* Seek a proper and convenient place for your secret retirements: 'Tis no matter what or where the place be, if it be freeest from all disturbance. A Bed-chamber is generally a proper place for those who have not the conveniency of Closets for themselves.

Be not afraid to go alone by your selves, tho' it may be sometimes in the dark: You are going to meet with God, and he is ever *near to them that call upon him.* The presence of God is an almighty security and defence against all manner of evils that you can suspect or fear. Nothing can hurt you while God is with you.

V. *Advice.* If you have time and conveniency for it in your secret Worship, read a Chapter or two, and a Psalm before you pray. For my part, I could wish therewere select portions of Scripture chosen out and printed by themselves, for Children to read in private, that their time devoted to religion and worship, might not be spent in such parts of the Bible as are of very little use to them.

However, for want of this, I would recommend the Book of *Genesis*, and of *Exodus*, as far as the 20th Chapter, and the book of *Proverbs*, and the *four Gospels*, with some practical Chapters out of the *Epistles*, and especially the Book of *Psalms*, to be the chief subjects of their reading in secret in their younger years. The Book of *Proverbs* abounds in useful Les-

sons of Prudence, and Instructions of Piety: The Book of *Psalms* is full of Prayers and Praises. And let the word of God not be read in a slight or careless and hasty manner, but with a diligent attention, and with an endeavour to remember something of it every day.

VI. *Advice.* Leave your business and your sports, and all thoughts of them behind you, when you retire for worship. Let your Spirit be composed to great seriousness when you begin to pray. The reading of a Chapter will help to compose your thoughts, and fix them more on divine things. Fall down upon your knees before God in a humble posture, and remember that you are come into the presence of the great God, that you are going to speak to the Majesty of Heaven, before whom Angels worship, and at whose name Devils tremble; take heed therefore that you do not trifle with him, nor take his holy name in vain. He sees your heart, he knows all your thoughts, and he observes all your wandrings from him. And for your encouragement also remember, that he takes kind notice of every sincere desire, and every pious wish that rises from your heart.

VII. *Advice.* Take heed that you speak not any thing to God in Prayer, which is not the sincere thought and desire of your own Soul. See to it that your heart agree to the words of your Prayer, or else do not utter them before God. *God is a Spirit, and he will be worshipped in Spirit and in Truth:* He hates a hypocrite, who speaks what he does not mean. If there be therefore  
any

any sentence in the Prayer, which is not suitable to your present case, or which your heart does not agree to, leave it out, and speak what is the sense of your own heart.

VIII. *Advice.* Take notice every day what good or evil falls out relating to you, and by this means perhaps you will often have some particular thing in your mind to mention before God, which is not exprest so plainly in the words of the Prayer; it may be some sin to confess, some sorrow to complain of, some blessing to desire, or some mercy to give thanks for: Then be sure to speak it with freedom in your own language: The great God who *hears the young Ravens when they cry*, will much more take notice of the voice and language of young Children when they pray to him; and he understands the meaning of your heart, tho' your expressions may not be so proper as you could wish.

This will be the way to learn to pray, and gain an ability in time to address God in a proper manner without the necessity of such forms.

IX. *Advice.* Use a low voice in secret Prayer: It may be so loud, that your self may just hear it, but scarce loud enough for others to hear it in a distant part even of the same room. A small voice will be of some use to keep your thoughts from wandring, but a loud voice may perhaps give occasion for other persons to charge you with hypocrisy, as tho' you practised your duties on purpose to be seen and heard



of men, and to make a shew of your goodness and religion. And yet,

X. *Advice.* If any persons whatsoever take notice of your retiring daily to pray to God in secret, never be ashamed of it, nor leave off Prayer for fear of being seen or known to be religious. If you are ashamed of worshipping God your heavenly Father in this world, God will be ashamed to own you for one of his Children in the world to come.

XI. *Advice.* When several Children join together, and one of them repeats any of these Prayers, take care that nothing be done with rudeness or confusion, but let all decency and gravity be practised: Let not him that speaks begin, till all are come in, and have fallen down on their knees; and let every one attend to the words spoken, and lift up his heart to God in all the several sentences; that the Prayer of every one may be accepted of God, and that God may delight to answer the united Prayers of Children, and pour down his Blessings on so religious a Family.

XII. To sum up all, I should add in the last place: Let all your carriage and behaviour in the world, both toward God and toward your Superiors, and toward your Fellows, be such as becomes those who profess Religion, and pray to God morning and evening. Let a pious care to please God, and a fear of offending him, run thro' all your speeches and Actions. Honour and obey your Parents and Teachers: Love your Brothers and Sisters:  
Be

Be courteous and kind to all: Abstain from all evil Words and sinful Works: For your Prayers will be useless if you continue in wilful sins: *The Prayers of the wicked, who will not repent, are an abomination to the Lord.*

Make it appear that your hearts are sincere and honest in your Prayers to God, by endeavouring always to avoid these sins which you have confessed, as well as to practise those duties in which you have pray'd God to assist you; and let it be your daily care to seek to obtain all those Blessings (as far as in you lies) which you have asked God to bestow upon you. Thus while Prayer and Practice go together, you will become Christians indeed, you will be the comfort and joy of your Friends in this world, you will always find acceptance with God thro' the Mediation of *Jesus Christ*, and in the world to come be made happy to all eternity. *Amen.*

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*Ad-*

## Advertisement.

**L**EST any Person should imagine that this little Book answers all the Purposes of my other Treatise, called *A Guide to Prayer*, I thought it necessary in this Place to give a short Account of the Contents of that Treatise, that the difference between them may plainly appear.

*Chap. I.* contains an Account of the *Nature of Prayer*, and the various *Parts* of it, (*viz.*) Invocation, Adoration, Confession, Petition, Pleading, Self-resignation or Profession, Thanksgiving and Blessing; and that much larger than this little Book.

*Chap. II.* contains an Account of the *Gift of Prayer*, that is, an Ability to pray without a Form: Of the true Use of Forms of Prayer, without a constant Confinement to them: Of the Matter of Prayer; Of the different Methods of Prayer; Of proper and improper Expressions in Prayer; Of the Voice and the Gesture to be used; with Rules and Directions relating to all these: and Advice to obtain Courage in order to pray in publick.

*Chap. III.* explains what is meant by the *Grace of Prayer*, and what Exercises of holy Dispositions are suited to the Duty of Prayer in general, and to the several particular Parts of it, with Directions how to attain them.

*Chap. IV.*



## *Advertisement.*

*Chap. IV.* The Assistance of the *Spirit of God* in Prayer is explained and vindicated, with some Cautions about it. and Directions to obtain and preserve it.

*Chap. V.* is a Persuasive to learn to pray; with a short Account of *mixt Prayer*, i. e. how to begin to perform this Duty by the Use of some Examples of Prayer, with new Additions and Alterations as the Case requires.

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*F I N I S.*

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In a little time will be published by the same Author, A Discourse of the Education of Children in their younger Years, with a Defence of Charity Schools.



